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NEW TESTAMENT
IN MODERN SPEECH

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THE
NEW TESTAMENT
IN MODERN SPEECH

THE NEW TESTAMENT IN MODERN SPEECH

Richard Francis Weymouth

M.A., D.LIT. (LONDON)



HARPER & BROTHERS, PUBLISHERS
New York

THE NEW TESTAMENT IN MODERN SPEECH

Printed in the United States of America

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Harper & Brothers, 49 East 33rd Street,
New York 16, N. Y.*

SIXTH EDITION

M-B

THE NEW TESTAMENT

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THE GOSPEL ACCORDING TO ST. MATTHEW

1 The genealogy of Jesus Christ, the son of David, the son of 1
Abraham.

Abraham was the father of Isaac; Isaac of Jacob; Jacob of 2
Judah and his brothers. Judah was the father (by Tamar) of 3
Perez and Zerah; Perez of Hezron; Hezron of Ram; Ram of 4
Amminadab; Amminadab of Nahshon; Nahshon of Salmon;
Salmon (by Rahab) of Boaz; Boaz (by Ruth) of Obed; Obed of 5
Jesse; Jesse of David—the king. 6

David (by Uriah's widow) was the father of Solomon; Solo- 7
mon of Rehoboam; Rehoboam of Abijah; Abijah of Asa; Asa of 8
Jehoshaphat; Jehoshaphat of Jehoram; Jehoram of Uzziah; Uz- 9
ziah of Jotham; Jotham of Ahaz; Ahaz of Hezekiah; Hezekiah 10
of Manasseh; Manasseh of Amon; Amon of Josiah; Josiah of 11
Jecooniah and his brothers at the period of the removal to
Babylon.

After the removal to Babylon Jecooniah had a son Shealtiel; 12
Shealtiel was the father of Zerubbabel; Zerubbabel of Abiud; 13
Abiud of Eliakim; Eliakim of Azor; Azor of Zadok; Zadok of 14
Achim; Achim of Eliud; Eliud of Eleazar; Eleazar of Matthan; 15
Matthan of Jacob; and Jacob of Joseph the husband of Mary, who 16
was the mother of JESUS who is called CHRIST.

There are therefore, in all, fourteen generations from 17
Abraham to David; fourteen from David to the removal to Baby-
lon; and fourteen from the removal to Babylon to the Christ.

The circumstances of the birth of Jesus Christ were these. 18
After his mother Mary was betrothed to Joseph, before they were
united in marriage, she was found to be with child through the
Holy Spirit. Now Joseph her husband, being a just man and un- 19
willing publicly to disgrace her, determined to release her
privately from the betrothal. But while he was contemplating 20
this step, an angel of the Lord appeared to him in a dream and
said,

'Joseph, son of David, do not be afraid to bring home your
wife Mary, for she is with child through the Holy Spirit. She 21
will give birth to a Son, and you shall call Him JESUS, for He
shall save His People from their sins.'

ST. MATTHEW I—II

All this took place in fulfilment of what the Lord had spoken 22
through the prophet,

‘MARK! THE MAIDEN WILL BE WITH CHILD AND WILL GIVE 23
BIRTH TO A SON,

AND THEY WILL GIVE HIM THE NAME IMMANUEL’ (Isa. vii. 14)—
a word which signifies ‘GOD WITH US’ (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the Lord had com- 24
manded, and brought home his wife, but did not live with her as 25
a husband until she had given birth to a son; and he called the
child JESUS.

2 Now after the birth of Jesus, which took place at Bethlehem 1
in Judaea in the reign of King Herod, there came to Jerusalem
certain Magi from the east, inquiring, 2

‘Where is the newly born king of the Jews? For we saw his star
when it rose, and have come here to do him homage.’

Reports of this soon reached the king, and greatly agitated not 3
only him but all the people of Jerusalem. So he assembled all the 4
high priests and scribes of the people, and anxiously asked them
where the Christ was to be born.

‘At Bethlehem in Judaea,’ they replied; ‘for so it stands written 5
in the words of the prophet,

“AND THOU, BETHLEHEM IN THE LAND OF JUDAH, 6
BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG
PRINCELY PLACES IN JUDAH!

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE ISRAEL” ’
(Mic. v. 2).

Thereupon Herod sent privately for the Magi and ascertained 7
from them the exact time of the star’s appearing. He then directed 8
them to go to Bethlehem, adding,

‘Go and make careful inquiry about the child, and when you
have found him, bring me word, that I too may come and do him
homage.’

After hearing what the king said, they went away, while, 9
strange to say, the star they had seen when it rose led them on
until it reached and stood over the place where the babe was.
When they saw the star, the sight filled them with intense joy. 10
So they entered the house; and when they saw the babe with His 11
mother Mary, they prostrated themselves and did Him homage,
and opening their treasure-chests offered gifts to Him—gold,
frankincense, and myrrh. And then, being forbidden by God in a 12

ST. MATTHEW II—III

dream to return to Herod, they went back to their own country by a different route.

When they were gone, an angel of the Lord appeared to 13 Joseph in a dream and said,

‘Rise: take the babe and His mother and escape to Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him.’

And Joseph awoke and took the babe and His mother by night 14 and departed into Egypt. There he remained till Herod’s death, 15 that what the Lord had said through the prophet might be fulfilled,

‘OUT OF EGYPT I CALLED MY SON’ (Hos. xi. 1).

Then Herod, finding that the Magi had trifled with him, was 16 furious, and sent and massacred all the boys under two years of age in Bethlehem and all its neighbourhood, having in view the date he had so carefully ascertained from the Magi. Then were 17 these words, spoken by the prophet Jeremiah, fulfilled,

‘A CRY WAS HEARD IN RAMAH, 18

WAILING AND BITTER LAMENTATION:

IT WAS RACHEL BEWAILING HER CHILDREN,

AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE’ (Jer. xxxi. 15).

But after Herod’s death an angel of the Lord appeared in a 19 dream to Joseph in Egypt, and said to him, 20

‘Rise, and take the child and His mother, and go to the land of Israel, for those who were seeking the child’s life are dead.’

And he awoke and took the child and His mother and came to 21 the land of Israel. But hearing that Archelaus had succeeded his 22 father Herod on the throne of Judaea, he was afraid to go there; and being instructed by God in a dream he withdrew into Galilee, and settled in a town called Nazareth, in order that these words 23 spoken through the prophets might be fulfilled,

‘HE SHALL BE CALLED A NAZARENE.’

3 About this time John the Baptist made his appearance, 1 preaching in the desert of Judaea. ‘Repent,’ he said, ‘for the 2 Kingdom of heaven is now close at hand.’

He it is who was spoken of through the prophet Isaiah when 3 he said,

‘THE VOICE OF ONE CRYING ALOUD:

“IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT” ’ (Isa. xl. 3).

ST. MATTHEW III—IV

This man John wore clothing of camel's hair, and a leather 4
girdle; and he lived upon locusts and wild honey.

Large numbers of people at that time went out to him— 5
people from Jerusalem and from all Judaea, and from the whole
of the Jordan valley—and were baptized by him in the Jordan, 6
making open confession of their sins.

But when he saw many of the Pharisees and Sadducees coming 7
for his baptism, he exclaimed,

‘O brood of vipers, who has warned you to flee from the coming 8, 9
wrath? Let your lives then prove your change of heart; and do
not imagine that you can say to yourselves, “We have Abraham
as our forefather,” for I tell you that God can raise up descendants
for Abraham from these stones. And already the axe is lying at 10
the root of the trees, so that every tree which does not yield good
fruit is hewn down and thrown into the fire. I indeed am baptizing 11
you in water for repentance; but He who is coming after me is
mightier than I: His sandals I am not worthy to carry; He will
baptize you in the Holy Spirit and in fire. His winnowing-shovel 12
is in His hand, and He will make a thorough clearance of His
threshing-floor, gathering His wheat into the barn, but burning
up the chaff in unquenchable fire.’

Just at that time Jesus, coming from Galilee to the Jordan, pre- 13
sents Himself to John to be baptized by him. John protested. 14

‘It is I,’ he said, ‘who have need to be baptized by you, and do
you come to me?’

‘Let it be so on this occasion,’ Jesus replied; ‘for so we ought 15
to fulfil every religious duty.’

Then he consented; and Jesus was baptized, and immediately 16
went up from the water. At that moment the heavens opened, and
He saw the Spirit of God descending like a dove and alighting
upon Him, while a voice came from heaven, saying, 17

‘This is My Son, the Beloved, in whom is My delight.’

4 At that time Jesus was led up by the Spirit into the desert 1
in order to be tempted by the devil. And He fasted for forty days 2
and nights; and after that He suffered from hunger.

So the Tempter came and said to Him: 3

‘If you are the Son of God, command these stones to turn
into loaves.’

‘It is written,’ replied Jesus, ‘“IT IS NOT ON BREAD ALONE THAT 4
A MAN SHALL LIVE, BUT ON EVERY WORD THAT PROCEEDS FROM THE
MOUTH OF GOD” ’ (Deut. viii. 3).

ST. MATTHEW IV

Then the devil took Him to the holy city and set Him on the 5
summit of the Temple, and said, 6

‘If you are God’s Son, throw yourself down; for it is written,

“TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,

AND ON THEIR HANDS THEY SHALL BEAR THEE UP,

LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT

AGAINST A STONE” ’ (Ps. xci. 11, 12).

‘Again it is written,’ replied Jesus, “THOU SHALT NOT PUT THE 7
LORD THY GOD TO THE PROOF” ’ (Deut. vi. 16).

Then the devil took Him to the top of an exceedingly high 8
mountain, from which he showed Him all the kingdoms of the
world and their splendour, and said to Him, 9

‘All this I will give you, if you will kneel down and do me
homage.’

‘Begone, Satan!’ Jesus replied; ‘for it is written, “TO THE 10
LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE
SHALT THOU RENDER WORSHIP” ’ (Deut. vi. 13).

Thereupon the devil left Him, and angels came and ministered 11
to Him.

Now when Jesus heard that John was thrown into prison, He 12
withdrew to Galilee, and leaving Nazareth He went and settled 13
in Capernaum, a town by the lake on the frontiers of Zebulun
and Naphtali, in order that these words, spoken through the 14
prophet Isaiah, might be fulfilled,

‘ZEBULUN’S LAND AND NAPHTALI’S LAND, 15

THE ROAD OF THE LAKE, THE COUNTRY BEYOND THE JORDAN;
GALILEE OF THE NATIONS!

THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE SEEN A 16
BRILLIANT LIGHT;

AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE
SHADOW OF DEATH

LIGHT HAS DAWNED’ (Isa. ix. 1, 2).

From that time Jesus began to preach.

‘Repent,’ He said, ‘for the Kingdom of heaven is close at hand.’ 17

And walking along the shore of the lake of Galilee He saw 18
two brothers—Simon called Peter and his brother Andrew—
throwing a drag-net into the lake; for they were fishers. And He 19
said to them,

‘Come and follow me, and I will make you fishers of men.’

So they immediately left their nets and followed Him. As He 20,
went farther on, He saw two other brothers, James the son of 21
Zebedee and his brother John, in their boat with their father

ST. MATTHEW IV—V

Zebedee mending their nets; and He called them. And they at 22
once left the boat and their father, and followed Him.

Then Jesus travelled through all Galilee, teaching in their 23
synagogues and proclaiming the gospel of the Kingdom, and
curing every kind of disease and infirmity among the people. So 24
His fame spread through all Syria; and they brought all sick
persons to Him, who were suffering from various diseases and
pains—demoniacs, epileptics, paralytics; and He cured them.
And great crowds followed Him, coming from Galilee, from the 25
Ten Towns, from Jerusalem, from Judaea, and from beyond the
Jordan.

5 Seeing the multitude of people, Jesus went up the hill. 1
There He seated Himself, and when His disciples came to Him,
He proceeded to teach them, and said: 2

‘Blessed are the poor in spirit, for to them belongs the King- 3
dom of heaven.

‘Blessed are the mourners, for they shall be comforted. 4

‘Blessed are the meek, for they shall inherit the earth. 5

‘Blessed are those who hunger and thirst for righteousness, for 6
they shall be completely satisfied.

‘Blessed are the compassionate, for they shall receive com- 7
passion.

‘Blessed are the pure in heart, for they shall see God. 8

‘Blessed are the peacemakers, for they shall be acknowledged 9
as sons of God.

‘Blessed are those who have borne persecution in the cause of 10
righteousness, for to them belongs the Kingdom of heaven.

‘Blessed are you when they have insulted and persecuted you, 11
and have said every cruel thing about you falsely for my sake.
Be joyful and triumphant, because your reward is great in 12
heaven; for so were the prophets before you persecuted.

‘You are the salt of the earth; but if salt has become tasteless, in 13
what way can it regain its saltiness? It is no longer good for any-
thing but to be thrown away and trodden on by the passers by.
You are the light of the world; a town cannot be hid if built on a 14
hill-top. Nor is a lamp lighted to be put under the bushel measure, 15
but on the lampstand; and then it gives light to all in the house.
Just so let your light shine before all men, in order that they may 16
see your good deeds and may give glory to your Father who is in
heaven.

ST. MATTHEW V

'Do not for a moment suppose that I have come to annul the 17
Law or the prophets: I have not come to annul them but to give
them their completion. In truth I tell you that until heaven and 18
earth pass away, not the smallest letter, not a particle shall pass
away from the Law until all has taken place. Whoever therefore 19
breaks one of the smallest of these commandments and teaches
others to do so, will be called the least in the Kingdom of heaven;
but whoever practises them and teaches them, will be acknow-
ledged as great in the Kingdom of heaven. For I assure you that 20
unless your righteousness greatly surpasses that of the scribes
and the Pharisees, you will certainly not find entrance into the
Kingdom of heaven.

'You have heard that it was said to the ancients, "THOU SHALT 21
NOT COMMIT MURDER" (Exod. xx. 13), and whoever commits
murder shall be answerable to the magistrate. But I say to you 22
that every one who gets angry with his brother shall be answer-
able to the magistrate; that whoever says to his brother "Raca"
shall be answerable to the Sanhedrin; and that whoever says, "You
fool!" shall be liable to the Gehenna of fire. If therefore, when 23
you are offering your gift upon the altar, you remember that your
brother has a grievance against you, leave your gift there before 24
the altar, and go and make friends with your brother first, and
then return and proceed to offer your gift. Come to terms with- 25
out delay with your opponent while you are yet with him on the
way to the court; for fear he should hand you over to the magis-
trate, and the magistrate should give you in custody to the
officer and you be thrown into prison. I solemnly tell you 26
that you will certainly not be released till you have paid the very
last farthing.

'You have heard that it was said, "THOU SHALT NOT COMMIT 27
ADULTERY" (Exod. xx. 14). But I tell you that whoever looks at 28
a woman and cherishes lustful thoughts has already in his heart
committed adultery with her. If therefore your right eye is to 29
cause your fall, tear it out and away with it; it is better for you
that one member should be destroyed rather than that your whole
body should be thrown into Gehenna. And if your right hand is 30
to cause your fall, cut it off and away with it; it is better for you
that one member should be destroyed rather than that your
whole body should go into Gehenna.

'It was also said, "IF ANY MAN PUTS AWAY HIS WIFE, LET HIM 31
GIVE HER A WRITTEN NOTICE OF DIVORCE" (Deut. xxiv. 1). But I 32
tell you that every man who puts away his wife, except on the

ground of unchastity, causes her to commit adultery, and whoever marries her when so divorced commits adultery.

'Again, you have heard that it was said to the ancients, "THOU 33
SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY
VOWS TO THE LORD" (Num. xxx. 2; Deut. xxiii. 21). But I tell you 34
not to swear at all; either by heaven, for it is God's throne; or by 35
the earth, for it is the footstool under His feet; or by Jerusalem,
for it is the city of the great King. And do not swear by your 36
head, for you cannot make one hair white or black. But let your 37
language be, "Yes, yes," or "No, no." Anything in excess of this
comes from the Evil one.

'You have heard that it was said, "EYE FOR EYE, TOOTH FOR 38
TOOTH" (Exod. xxi. 24). But I tell you not to resist a wicked man: 39
if any one strikes you on the right cheek, turn the other to him
as well. If any one wishes to go to law with you and to deprive 40
you of your under-garment, let him take your outer one also.
And if any one compels you to convey a burden one mile, go 41
with him two. To him who asks, give: from him who would 42
borrow, turn not away.

'You have heard that it was said, "THOU SHALT LOVE THY 43
NEIGHBOUR (Lev. xix. 18) and hate thine enemy." But I tell you to 44
love your enemies, and pray for your persecutors; that so you 45
may become sons of your Father in heaven; for He causes His
sun to rise on the wicked as well as the good, and sends rain upon
those who do right and those who do wrong. For if you love only 46
those who love you, what reward have you earned? Do not even
the tax-gatherers do that? And if you salute only your brethren, 47
are you doing anything remarkable? Do not even the heathen do
the same? You, however, are to be perfect, as your heavenly 48
Father is perfect.

6 'Beware of doing your good actions in the sight of men, to 1
attract their gaze; if you do, there is no reward for you with your
Father who is in heaven.

'When you give in charity, do not blow a trumpet before you 2
as the hypocrites do in the synagogues and streets in order that
their praises may be sung by men. I solemnly tell you that they
have received in full their reward. But when you are giving in 3
charity, let not your left hand perceive what your right hand is
doing, that your charities may be in secret; and your Father— 4
He who sees in secret—will recompense you.

'And when praying, you must not be like the hypocrites. They 5

ST. MATTHEW VI

are fond of standing and praying in the synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they have received in full their reward. But you, whenever you pray, go into your own room and shut 6 the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

‘And when praying, do not use needless repetitions as the 7 heathen do, for they expect to be listened to because of their multitude of words. Do not, then, imitate them; for your Father 8 knows what things you need before ever you ask Him.

‘In this manner therefore pray: “Our Father in heaven, may 9 Thy name be kept holy; let Thy Kingdom come; let Thy will be 10 done, as in heaven so on earth; give us to-day our bread for the 11 day; and forgive us our shortcomings, as we also have forgiven 12 those who have failed in their duty towards us; and bring us not 13 into temptation, but rescue us from the Evil One.”

‘For if you forgive others their offences, your heavenly 14 Father will forgive you also; but if you do not forgive others 15 their offences, neither will your Father forgive yours.

‘When you fast, do not assume gloomy looks as the hypocrites 16 do; for they disfigure their faces that it may be evident to men that they are fasting. I tell you in truth that they have received in full their reward. But, whenever you fast, pour perfume on your hair 17 and wash your face, that it may not be apparent to men that you 18 are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

‘Do not lay up stores of wealth for yourselves on earth, where 19 the moth and wear-and-tear destroy, and where thieves break in and steal. But lay up wealth for yourselves in heaven, where 20 neither the moth nor wear-and-tear destroys, and where thieves do not break in and steal. For where your wealth is, there also 21 will your heart be.

‘The eye is the lamp of the body. If then your eye is sound, 22 your whole body will be lighted up; but if your eye is diseased, 23 your whole body will be dark. If then the very light within you is darkness, how dense must the darkness be!

‘No man can serve two masters; for either he will hate one 24 and love the other, or he will attach himself to one and think lightly of the other. You cannot be servants both of God and of money. For this reason I say to you do not be anxious about 25 your lives, as to what you are to eat or what to drink, nor about your bodies, as to what clothes you are to put on. Is not life more

ST. MATTHEW VI—VII

precious than food, and the body than clothing? Look at the birds 26
 which fly in the air: they do not sow or reap or store up in barns,
 but your heavenly Father feeds them: are not you of much
 greater value than they? Which of you is able by anxious thought 27
 to add a single foot to his height? And why be anxious about 28
 clothing? Observe well the wild lilies, how they grow. They
 neither toil nor spin, and yet I tell you that not even Solomon in 29
 all his magnificence was arrayed like one of these. And if God 30
 so clothes the vegetation in the fields that blooms to-day and to-
 morrow is feeding the oven, will He not much more clothe you,
 you men of little faith? Do not be anxious, therefore, asking 31
 "What shall we eat?" or "What shall we drink?" or "What shall
 we wear?" For the Gentiles seek all these things; your heavenly 32
 Father knows that you need them all. But seek first His Kingdom 33
 and righteousness, and these things shall all be given you in
 addition. Do not be anxious, therefore, about to-morrow, for 34
 to-morrow will bring its own anxieties. Enough for each day is its
 own trouble.

7 'Judge not, that you may not be judged; for your own judge- 1, 2
 ment will be dealt—and your own measure accorded—to your-
 selves. And why look at the splinter in your brother's eye, and 3
 not notice the beam of timber which is in your own eye? Or how 4
 say to your brother, "Allow me to take the splinter out of your
 eye," while the beam is in your own eye? Hypocrite, first take 5
 the beam out of your own eye, and then you will see clearly how
 to remove the splinter from your brother's eye.

'Give not that which is holy to the dogs, nor throw your pearls 6
 to the swine; otherwise the swine will trample them under their
 feet and the dogs turn and maul you.

'Ask, and it shall be given to you; seek, and you shall find; 7
 knock, and the door shall be opened to you. For every one who 8
 asks receives, he who seeks finds, and he who knocks has the door
 opened to him. What man is there among you, who if his son shall 9
 ask him for bread will offer him a stone? Or if he shall ask him 10
 for a fish will offer him a snake? If you then, imperfect as you are, 11
 know how to give good gifts to your children, how much more will
 your Father in heaven give good things to those who ask Him!
 Whatever, therefore, you would have men do to you, do you also 12
 to them; for in this the Law and the prophets are summed up.

'Enter by the narrow gate; for wide is the gate and broad the 13
 road which leads to ruin, and many there are who enter by it;

ST. MATTHEW VII—VIII

because narrow is the gate and contracted the road which leads to 14
life, and few are those who find it.

‘Beware of the false teachers—men who come to you in 15
sheep’s fleeces, but beneath that disguise they are ravenous
wolves. By their fruits you will recognize them. Are grapes 16
gathered from thorns or figs from thistles? Every good tree 17
produces good fruit, but a worthless tree produces bad fruit.
A good tree cannot bear bad fruit, nor a worthless tree good fruit. 18
Every tree which does not yield good fruit is hewn down and 19
thrown into the fire. So by their fruits you will recognize them. 20

‘Not every one who says to me, “Lord, Lord,” will enter the 21
Kingdom of heaven, but only those who are obedient to my
Father who is in heaven. Many will say to me on that day, 22

‘“Lord, Lord, have we not prophesied in Thy name, and in
Thy name expelled demons, and in Thy name performed many
mighty works?”’

‘And then I will tell them plainly, 23

‘“I never knew you: begone from me, you doers of
wickedness.”’

‘Every one who hears these my teachings and acts upon them 24
shall be likened to a wise man who built his house upon rock;
and the rain fell, the swollen torrents came, the winds blew and 25
beat against the house; yet it did not fall, for its foundation was on
rock. And every one who hears these my teachings and does not 26
act upon them shall be likened to a fool who built his house upon
sand. The rain fell, the swollen torrents came, and the winds 27
blew and beat against the house, and it fell; and disastrous was
the fall.’

When Jesus had concluded this discourse, the crowds were 28
filled with amazement at His teaching, for He had been teaching 29
them as one who had authority, and not as their scribes taught.

8 Upon descending from the hill country He was followed by 1
immense crowds. And a leper came to Him, and throwing him- 2
self at His feet, said,

‘Master, if only you are willing, you are able to cleanse me.’

So Jesus put out His hand and touched him, and said, 3

‘I am willing: be cleansed.’

Instantly he was cleansed from his leprosy; and Jesus said to 4
him,

‘Be careful to tell no one, but go and show yourself to the

ST. MATTHEW VIII

priest, and offer the gift which Moses appointed as evidence for them' (Lev. xiv. 4).

After His entry into Capernaum a captain came to Him, and 5 entreated Him.

'Sir,' he said, 'my servant at home is lying ill with paralysis, 6 and is suffering great pain.'

'I will come and cure him,' said Jesus. 7

'Sir,' replied the captain, 'I am not a fit person to receive you 8 under my roof: merely say the word, and my servant will be cured. For I myself am also under authority, and have soldiers 9 under me. To one I say "Go," and he goes, to another, "Come," and he comes, and to my slave "Do this or that," and he does it.'

Jesus listened to this reply, and was astonished, and said to the 10 people following Him,

'I solemnly tell you that in no Israelite have I found faith as great as this. And I tell you that many will come from the east 11 and from the west and will take their seats with Abraham, Isaac, and Jacob in the Kingdom of heaven, while the natural heirs of the 12 Kingdom will be driven out into the darkness outside: there will be the weeping and the gnashing of teeth.'

And Jesus said to the captain, 13

'Go, and just as you have believed, so be it for you.'

And the servant recovered precisely at that time.

After this Jesus went to the house of Peter, whose mother-in- 14 law He found ill in bed with fever. He touched her hand and the 15 fever left her: and then she rose and waited upon Him.

In the evening many demoniacs were brought to Him, and 16 with a word He expelled the demons; and He cured all persons who were ill, that this prediction of the prophet Isaiah might be 17 fulfilled,

'HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES' (Isa. liii. 4).

Seeing great crowds about Him, Jesus had given directions to 18 cross to the other side of the lake, when a scribe came and said 19 to Him,

'Teacher, I will follow you wherever you go.'

'Foxes have holes,' replied Jesus, 'and birds have nests; but 20 the Son of Man has nowhere to lay His head.'

Another of the disciples said to Him, 21

'Master, allow me first to go and bury my father.'

'Follow me,' said Jesus, 'and leave the dead to bury their own 22 dead.'

ST. MATTHEW VIII—IX

Then He went on board a boat, and His disciples followed 23
Him. And suddenly there arose a great storm on the lake, so that 24
the waves threatened to engulf the boat; but He was asleep. So 25
they came and woke Him, crying,

‘Master, save us; we are drowning!’

He replied, ‘Why are you so easily frightened, you men of 26
little faith?’

Then He rose and reproved the winds and the waves, and
there was a perfect calm; and the men, filled with amazement, 27
exclaimed,

‘What kind of man is this? Why, the very winds and waves
obey Him!’

On His arrival at the other side, the country of the Gadarenes, 28
there met Him two men possessed by demons, coming from
among the tombs: they were so dangerously fierce that no one was
able to pass that way. They cried aloud, 29

‘What hast Thou to do with us, Thou Son of God? Hast Thou
come here to torment us before the time?’

Now at some distance from them a vast herd of swine was 30
feeding. So the demons entreated Him. 31

‘If Thou drivest us out,’ they said, ‘send us into the herd of
swine.’

‘Go,’ He replied. 32

Then they came out from the men and went into the swine,
whereupon the entire herd instantly rushed down the steep into
the lake and perished in the water. The swineherds fled, and 33
went and told the whole story in the town, including what had
happened to the demoniacs. So at once the whole population 34
came out to meet Jesus; and when they saw Him, they besought
Him to leave their district. 9 Accordingly He went on board, 1
and crossing over came to His own town.

Here they brought to Him a paralysed man, lying on a bed. 2
Seeing their faith, Jesus said to the paralytic,

‘Take courage, my child; your sins are pardoned.’

‘Such language is impious,’ said some of the scribes to them- 3
selves.

Knowing their thoughts, Jesus said, 4

‘Why are you cherishing evil thoughts in your hearts? Why, 5
which is easier?—to say “Your sins are pardoned,” or to say
“Rise up and walk”? But, to prove to you that the Son of Man has 6
authority on earth to pardon sins’—

He then says to the paralytic,

ST. MATTHEW IX

‘Rise, and take up your bed and go home.’

And he got up, and went home. And the crowd were awe- 7, 8
struck when they saw it, and ascribed the glory to God for
entrusting such power to men.

Passing on thence, Jesus saw a man called Matthew sitting at 9
the Toll Office, and said to him,

‘Follow me.’

And he arose and followed Him.

When Jesus was reclining at table, a large number of tax- 10
gatherers and sinners were of the party with Him and His
disciples. The Pharisees noticed this, and they inquired of His 11
disciples,

‘Why does your Teacher eat with the tax-gatherers and
sinners?’

He heard the question and replied, 12

‘It is not men in good health who require a doctor, but those
who are ill. But go and learn what this means, “IT IS MERCY 13
THAT I DESIRE, NOT SACRIFICE” (Hos. vi. 6); for I did not come to
call the righteous, but sinners.’

At that time John’s disciples came and asked Jesus, 14

‘Why do we and the Pharisees fast, but your disciples do
not?’

‘Can the bridegroom’s party mourn,’ He replied, ‘as long as 15
the bridegroom is with them? Other days will come when the
bridegroom has been taken from them, and then they will fast.
No one ever mends an old cloak with a patch of unshrunk cloth. 16
Otherwise, the added patch tears away some of the garment, and
a worse hole is made. Nor do people pour new wine into old 17
wineskins. Otherwise, the skins split, the wine escapes, and the
skins perish. But they put new wine into fresh skins, and both
are saved.’

While He was thus speaking, a ruler came up and bowing pro- 18
foundly said,

‘My daughter is just dead; but come and put your hand upon
her and she will return to life.’

And Jesus rose and followed him, as did also His disciples. 19

Now a woman who for twelve years had been afflicted with 20
haemorrhage came behind Him and touched the tassel of His
cloak; for she said to herself, 21

‘If I but touch His cloak, I shall be cured.’

And Jesus turned and saw her, and said, 22

‘Take courage, daughter; your faith has cured you.’

ST. MATTHEW IX—X

And the woman was restored to health from that moment.

Entering the ruler's house, Jesus saw the flute-players and the 23
crowd loudly wailing, and He said, 24

'Go out of the room; the little girl is not dead, but asleep.'

And they laughed at Him. When, however, the place was 25
cleared of the crowd, Jesus went in, and on His taking the little
girl by the hand, she rose up. And the report of this spread 26
throughout all that district.

As Jesus passed on, two blind men followed Him, shouting 27
and saying,

'Pity us, Son of David.'

And when He had gone indoors, they came to Him. 28

'Do you believe that I can do this?' He asked them.

'Yes, Master,' they replied.

So He touched their eyes and said, 29

'According to your faith let it be to you.'

Then their eyes were opened. And assuming a stern tone 30
Jesus said to them,

'Be careful to let no one know.'

But they went out and spread His fame in all that district. 31

And as they were leaving His presence a dumb demoniac was 32
brought to Him. When the demon was expelled, the dumb man 33
could speak. And the crowds exclaimed in astonishment,

'Never was such a thing seen in Israel.' But the Pharisees 34
maintained,

'It is by the power of the Prince of the demons that he drives
out the demons.'

And Jesus went round all the towns and villages, teaching in 35
their synagogues and proclaiming the gospel of the Kingdom,
and curing every kind of disease and infirmity. And when He 36
saw the crowds, He was touched with pity for them, because they
were distracted and dejected, like sheep without a shepherd.

Then He said to His disciples, 37

'The harvest is abundant, but the reapers are few; therefore 38
entreat the owner of the harvest to send out reapers into His
fields.'

10 Then He called to Him His twelve disciples and gave them 1
authority to drive out foul spirits, and to cure every kind of dis-
ease and infirmity.

Now the names of the twelve apostles were these: first, 2
Simon called Peter, and his brother Andrew; James the son of

ST. MATTHEW X

Zebedee, and his brother John; Philip and Bartholomew, 3
Thomas and Matthew the tax-gatherer, James the son of
Alphaeus, and Thaddaeus, Simon the Cananaean, and Judas 4
Iscariot, who also betrayed Him.

These twelve Jesus sent on a mission, after giving them their 5
instructions:

‘Go not,’ He said, ‘among the Gentiles, and enter no Samaritan
town; but, instead of that, go to the lost sheep of Israel’s race. 6
And as you go, preach and say, “The Kingdom of heaven is 7
close at hand.” Cure the sick, raise the dead to life, cleanse lepers, 8
drive out demons: you have received without payment, give
without payment.

‘Provide no gold, nor silver nor copper to carry in your girdles; 9
no bag for your journey, nor extra inner garment, nor shoes, nor 10
stick; for the labourer deserves his food.

‘Whatever town or village you enter, inquire who is a deserving 11
man; and make his house your home till you leave the place.
When you enter the house, salute it; and if the house deserves it, 12,
let your peace come upon it; if not, let your peace return to you. 13
And whoever refuses to receive you or even to listen to your 14
message, as you leave that house or town, shake off the very dust
that is on your feet. I solemnly tell you that it will be more 15
endurable for the land of Sodom and Gomorrah on the day of
judgement than for that town.

‘Remember it is I who am sending you out, as sheep into the 16
midst of wolves; prove yourselves therefore as sagacious as
serpents, and as innocent as doves. But beware of men; for they 17
will deliver you up to appear before Sanhedrins, and will flog you
in their synagogues; and you will even be put on trial before 18
governors and kings for my sake, to bear witness to them and to
the Gentiles. But when they have delivered you up, have no 19
anxiety as to how you shall speak or what you shall say; for at
that very time it shall be given you what to say; for it is not you 20
who will speak: it will be the Spirit of your Father speaking
through you. Brother will betray brother to death, and father 21
betray child; and children will rise against their own parents and
will put them to death. And you will be objects of universal 22
hatred because you are called by my name; but he who stands
firm to the end shall be saved. Whenever they persecute you in one 23
town, escape to the next; for I tell you in truth that you will not
have gone the round of all the towns of Israel before the Son of
Man comes.

ST. MATTHEW X—XI

'The learner is not superior to his teacher, nor the servant to 24
his master. Enough for the learner to be on a level with his 25
teacher, and for the servant to be on a level with his master. If
they have called the master of the house Beelzebul, how
much more will they slander his servants. Fear them not, how- 26
ever; there is nothing veiled which will not be uncovered, nor
secret which will not become known. What I tell you in the dark, 27
speak in daylight; and what is whispered into your ear, proclaim
upon the roofs of the houses.

'And do not fear those who kill the body, but cannot kill the 28
soul; rather fear Him who is able to destroy both soul and body
in Gehenna. Do not two sparrows sell for a halfpenny? Yet not 29
one of them falls to the ground without your Father's leave.
But as for you, the very hairs on your heads are all numbered. 30
Away then with fear; you are more precious than a multitude of 31
sparrows.

'Every man who acknowledges me before men I also will 32
acknowledge before my Father who is in heaven. But whoever 33
disowns me before men I also will disown before my Father who
is in heaven.

'Do not suppose that I came to bring peace to the earth: I did 34
not come to bring peace, but a sword. For I came to set a man 35
against his father, A DAUGHTER AGAINST HER MOTHER, AND A
DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A MAN'S 36
OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one who loves 37
father or mother more than me is not worthy of me, and any one
who loves son or daughter more than me is not worthy of me;
and any one who does not take up his cross and follow where I 38
lead is not worthy of me. He who finds his life shall lose it, and he 39
who loses his life for my sake shall find it.

'Whoever receives you receives me, and whoever receives me 40
receives Him who sent me. Every one who receives a prophet 41
because he is a prophet will receive a prophet's reward, and
every one who receives a righteous man because he is a righteous
man will receive a righteous man's reward. And whoever gives 42
one of these little ones even a cup of cold water to drink because
he is a disciple, I solemnly tell you that he will not lose his
reward.'

11 When Jesus had concluded His instructions to His twelve 1
disciples, He left in order to teach and to proclaim His message
in the neighbouring towns.

ST. MATTHEW XI

Now John had heard in prison about the Christ's deeds, and 2
he sent a message by his disciples and inquired of Him: 3

'Are you the Coming One, or is it some one else that we are to expect?'

'Go and report to John what you see and hear,' replied Jesus; 4
'blind men receive sight, and cripples walk; lepers are cleansed, 5
and the deaf hear; the dead are raised to life, and the poor have
the gospel proclaimed to them. Blessed is every one who does 6
not take offence at my claims.'

When the messengers had taken their leave, Jesus proceeded 7
to say to the multitude concerning John,

'What did you go out to the desert to gaze at? A reed waving
in the wind? But what did you go out to see? A man finely 8
dressed? Those who wear fine clothes are to be found in kings'
palaces. But why did you go? To see a prophet? Yes, I tell you, 9
and far more than a prophet. This is he of whom it is written, 10

'"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE THY ROAD READY BEFORE THEE" (Mal.
iii. 1).

'I solemnly tell you that among all of woman born no greater 11
has ever been raised up than John the Baptist; yet the least in the
Kingdom of heaven is greater than he. But from the time of 12
John the Baptist till now, the Kingdom of heaven has been
enduring violent assault, and the violent have been seizing it by
force. For all the prophets and the Law taught until John. 13
And (if you are willing to receive it) he is the Elijah who was to 14
come. Listen, every one who has ears! 15

'To what shall I compare the present generation? It is like 16
children sitting in the open places, who call to their playmates.

'"We have played the flute to you," they say, "and you have 17
not danced: we have sung dirges, and you have not beaten your
breasts."

'For John came neither eating nor drinking, and they say, "He 18
has a demon." The Son of Man came eating and drinking, and 19
they exclaim, "See this man!—given to gluttony and tippling,
a friend of tax-gatherers and sinners!" And yet Wisdom is
vindicated by her actions.'

Then began He to upbraid the towns where His many mighty 20
works had been done—because they had not repented.

'Woe to thee, Chorazin!' He cried. 'Woe to thee, Bethsaïda! 21
For had the mighty works been done in Tyre and Sidon which
have been done in both of you, they would long ere now have

ST. MATTHEW XI—XII

repented in sackcloth and ashes. Only I tell you that it will be 22
more endurable for Tyre and Sidon on the day of judgement than
for you. And thou, Capernaum, shalt thou be exalted even to 23
heaven? Even to Hades shalt thou descend. For had the mighty
works been done in Sodom which have been done in thee, that
city would have survived until now. I tell you all, that it will be 24
more endurable for the land of Sodom on the day of judgement
than for thee.'

About that time Jesus exclaimed, 25

'I praise Thee, Father, Lord of heaven and of earth, that Thou
hast hidden these things from sages and men of discernment, and
hast unveiled them to babes. Yes, Father, for such has been Thy 26
gracious will.

'All things have been handed over to me by my Father, and 27
no one fully knows the Son except the Father, nor does any one
fully know the Father except the Son and all to whom the Son
chooses to reveal Him.

'Come to me, all you toiling and burdened ones, and I will 28
give you rest. Take my yoke upon you and learn from me; for 29
I am gentle and lowly in heart, and you shall find rest for your
souls. For my yoke is easy, and my burden is light.' 30

12 About that time Jesus passed on the sabbath through the 1
wheatfields; and His disciples became hungry, and began to gather
ears of wheat and eat them. But the Pharisees saw it and said to 2
Him,

'Look! your disciples are doing what the Law forbids them to
do on the sabbath.'

'Have you never read,' He replied, 'what David did when he 3
and his men were hungry? how he entered the house of God 4
and ate the Shewbread, which it was not lawful for him or his
men but only for the priests to eat (1 Sam. xxi. 1-6)? And have 5
you not read in the Law how on the sabbath the priests in the
Temple break the sabbath without incurring guilt? But I tell you 6
that there is here One who is greater than the Temple. And if 7
you knew what this means, "IT IS MERCY I DESIRE, NOT SACRIFICE"
(Hos. vi. 6), you would not have condemned those who are without
guilt. For the Son of Man is the Lord of the sabbath.' 8

Departing thence, He went to their synagogue, where there 9,
was a man with a shrivelled hand. And they questioned Him, 10

'Is it right to cure people on the sabbath?'

Their intention was to bring a charge against Him.

ST. MATTHEW XII

'Which of you is there,' He replied, 'who, if he has but a 11
single sheep and it falls into a hole on the sabbath, will not lay
hold of it and lift it out? Is not a man, however, worth far more 12
than a sheep? Therefore it is right to do good on the sabbath.'

Then He said to the man, 13
'Stretch out your hand.'

And he stretched it out, and it was restored quite sound like
the other.

Then the Pharisees after leaving the synagogue consulted 14
together against Him, how they might destroy Him. Aware of 15
this, Jesus departed elsewhere; and a great number of people
followed Him, all of whom He cured. But He gave them strict 16
injunctions not to blaze abroad His doings: that those words of the 17
prophet Isaiah might be fulfilled,

'THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
MY BELOVED ONE IN WHOM MY SOUL TAKES PLEASURE.
I WILL PUT MY SPIRIT UPON HIM,
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.
HE WILL NOT WRANGLE OR CRY ALOUD, 19
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.
A CRUSHED REED HE WILL NOT BREAK, 20
NOR WILL HE QUENCH THE SMOULDERING WICK,
UNTIL HE HAS LED ON JUSTICE TO VICTORY.
AND ON HIS NAME SHALL THE NATIONS REST THEIR HOPES' 21
(Isa. xlii. 1).

At that time a demoniac was brought to Him, blind and 22
dumb; and He cured him, so that the dumb man could speak and
see. And the crowds of people were all filled with amazement 23
and said,

'Can this be the Son of David?'

The Pharisees heard it and said, 24

'This man only expels demons by the power of Beelzebul, the
prince of demons.'

Knowing their thoughts, He said to them, 25

'Every kingdom in which civil war rages suffers desolation;
and every city or house in which there is internal strife will be
brought low. And if Satan expels Satan, he has begun to make war 26
on himself: how therefore shall his kingdom last? And if it is by 27
Beelzebul's power that I expel the demons, by whose power do
your disciples expel them? They therefore shall be your judges.
But if it is by the power of the Spirit of God that I expel the 28
demons, it is evident that the Kingdom of God has come upon

ST. MATTHEW XII

you. Again, how can any one enter the house of a strong man 29
and carry off his goods, unless first of all he masters and secures
the strong man: then will he ransack his house.

‘The man who is not with me is against me, and he who is not 30
gathering with me is scattering. This is why I tell you that men 31
will find forgiveness for every other sin and impious word, but
that for impious speaking against the Holy Spirit they shall find
no forgiveness. And whoever shall speak against the Son of Man 32
may obtain forgiveness; but whoever speaks against the Holy
Spirit shall obtain forgiveness neither in this nor in the coming
age.

‘Either grant the tree to be a good one and its fruits good, or 33
the tree worthless and its fruit worthless; for the tree is known
by its fruit. O brood of vipers, how can you speak what is good 34
when you are bad men? It is from the fullness of the heart that
the mouth speaks. A good man from his good store produces 35
good things, and a bad man from his bad store produces bad
things. I tell you that for every careless word that men shall 36
speak they will be held accountable on the day of judgement.
For each of you by his words shall be justified, or by his words 37
shall be condemned.’

Then He was questioned by certain of the scribes and of the 38
Pharisees who said,

‘Teacher, we wish to see a sign given by you.’

‘Wicked and apostate generation!’ He replied. ‘they clamour 39
for a sign, but none shall be given to them except the sign of the
prophet Jonah. For just as JONAH WAS THREE DAYS AND THREE 40
NIGHTS IN THE SEA-MONSTER’S BELLY (Jonah i. 17), so will the Son
of Man be three days and three nights in the heart of the earth.
There will stand up men of Nineveh at the judgement together 41
with the present generation, and will condemn it; because they
repented at the preaching of Jonah; and mark! there is One greater
than Jonah here. The queen of the south will awake at the 42
judgement together with the present generation, and will con-
demn it; because she came from the ends of the earth to hear the
wisdom of Solomon; and mark! there is One greater than
Solomon here.

‘When the foul spirit has gone out of a man, it roams about in 43
the desert, seeking rest but finding none. Then it says, “I will 44
return to my house that I left”; and it comes and finds it un-
occupied, swept clean, and in good order. Then it goes and 45
brings back with it seven other spirits more wicked than itself,

ST. MATTHEW XII—XIII

and they come in and dwell there; and in the end that man's condition becomes worse than it was at first. So will it be also with the present wicked generation.'

While He was addressing the people, His mother and His brothers were standing on the edge of the crowd desiring to speak to Him. So some one told Him,

'Your mother and your brothers are standing outside, and desire to speak to you.'

'Who is my mother?' He said to the man; 'and who are my brothers?'

And pointing to His disciples He added,

'See here are my mother and my brothers. To obey my Father who is in heaven—that is to be my brother and my sister and my mother.'

13 That same day Jesus had left the house and was sitting on the shore of the lake, when a vast multitude of people crowded round Him. He therefore went on board a boat and sat there, while all the people stood on the shore. He then spoke many things to them in parables.

'A sower went out,' He said, 'to sow. As he sowed, some of the seed fell by the way-side, and the birds came and pecked it up. Some fell on rocky ground, where it had but scanty soil. It quickly showed itself above ground, because it had no depth of earth; but when the sun was risen, it was scorched by the heat, and through having no root it withered up. Some fell among the thorns; but the thorns sprang up and stifled it. But a portion fell upon good ground and gave a return, some a hundred for one, some sixty, some thirty. Listen, every one who has ears!'

And His disciples came and asked Him,

'Why do you speak to them in parables?'

'Because,' He replied, 'while to you it is granted to know the secrets of the Kingdom of heaven, to them it is not. For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in parables for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in regard to them the prophecy of Isaiah is being fulfilled:

'“YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.

FOR THIS PEOPLE'S MIND IS STUPEFIED,

ST. MATTHEW XIII

THEIR HEARING HAS BECOME DULL,
AND THEIR EYES HAVE CLOSED;
LEST THEY SHOULD EVER SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,

SO THAT I MIGHT HEAL THEM" (Isa. vi. 9, 10).

'But as for you, blessed are your eyes, for they see, and your 16
ears, for they hear. For I tell you in truth that many prophets 17
and holy men have longed to see the sights you see, and have not
seen them, and to hear the words you hear, and have not heard
them.

'To you, then, I will explain the parable of the sower. When a 18,
man hears the word concerning the Kingdom and does not 19
understand it, the Evil One comes and catches away what has
been sown in his heart. This is he who received the seed by the
road-side. He who received the seed on rocky ground is the man 20
who hears the word and immediately receives it with joy. It has 21
struck no root, however, within him. He continues for a time,
but when suffering comes or persecution because of the word,
he at once turns against it. He who received the seed among the 22
thorns is the man who hears the word, but the cares of the present
age and the delusion of riches quite stifle the word, and it becomes
unfruitful. But he who received the seed on good ground is he 23
who hears and understands. Such hearers give a return, and yield
one a hundred, another sixty, another thirty fold.'

Another parable He put before them. 24

'The Kingdom of heaven,' He said, 'may be compared to a man
who has sown good seed in his field; but during the night his 25
enemy comes, and over the first seed he sows darnel among the
wheat, and goes away. When the blade shoots up and the grain is 26
formed, then appears the darnel also.

'So the farmer's men come and ask him, 27

' "Master, was it not good seed that you sowed on your land?
Where, then, does the darnel come from?"

' "Some enemy has done this," he said. 28

' "Shall we go and collect it?" the men inquire.

' "No," he replied, "for fear that while collecting the darnel 29
you should at the same time root up the wheat with it. Leave both 30
to grow together until the harvest, and at harvest-time I will
direct the reapers to collect the darnel first and make it up into
bundles to burn, but to bring all the wheat into my barn." '

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Another parable He put before them. 31

‘The Kingdom of heaven,’ He said, ‘is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the birds come and roost in its branches.’ 32

Another parable He spoke to them. 33

‘The Kingdom of heaven,’ He said, ‘is like yeast which a woman takes and buries in three measures of flour, for it to work there till the whole is leavened.’

All this Jesus spoke to the people in parables, and except in 34 parables He spoke nothing to them, in fulfilment of the saying 35 of the prophet,

‘I WILL OPEN MY MOUTH IN PARABLES:

I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS’ (Ps. lxxviii. 2).

When He had dismissed the people and had returned to the 36 house, His disciples came to Him with the request,

‘Explain to us the parable of the darnel sown in the field.’

‘The sower of the good seed,’ He replied, ‘is the Son of Man; 37 the field is the world; the good seed—these are the sons of the 38 Kingdom; the darnel, the sons of the Evil One. The enemy who 39 sowed the darnel is the devil; the harvest is the close of the age; the reapers are the angels. As then the darnel is collected 40 together and burnt up with fire, so will it be at the close of the age. The Son of Man will commission His angels, and they will 41 gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace. There 42 will be the weeping and the gnashing of teeth. Then will the 43 righteous shine out like the sun in their Father’s Kingdom. Listen, every one who has ears!’

‘The Kingdom of heaven is like treasure buried in the field, 44 which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

‘Again, the Kingdom of heaven is like a jewel merchant who is 45 in quest of choice pearls. He finds one most costly pearl; he goes 46 away, and though it costs all he has, he buys it.

‘Again, the Kingdom of heaven is like a draw-net let down into 47 the sea, which encloses fish of all sorts. When it is full, they haul 48 it up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it be at 49 the close of the age. The angels will go forth and separate the wicked from among the righteous, and will throw them into the 50

ST. MATTHEW XIII—XIV

fiery furnace. There will be the weeping and the gnashing of teeth.'

'Have you understood all this?' He asked. 51

'Yes,' they said.

'Then remember,' He said, 'that every scribe well trained for 52
the Kingdom of heaven is like a householder who brings out of
his storehouse new things and old.'

Jesus concluded this series of parables and then departed. 53
And He came into His own country and proceeded to teach in 54
their synagogue, so that they were filled with astonishment and
exclaimed,

'Where did he obtain such wisdom, and these wondrous 55
powers? Is not this the carpenter's son? Is not his mother called
Mary? And are not his brothers, James, Joseph, Simon and
Judah? And his sisters—are they not all living here among us? 56
Where, then, did he get all this?'

So they turned against Him. 57

But Jesus said to them,

'There is no prophet left without honour except in his own
country and among his own family.'

And He performed but few mighty deeds there because of 58
their want of faith.

14 About that time Herod the Tetrarch heard of the fame of 1
Jesus, and he said to his courtiers, 2

'This is John the Baptist: he has come back to life; and that is
why these miraculous powers are working in him.'

For Herod had arrested John, and had put him in chains and 3
imprisoned him, for the sake of Herodias (his brother Philip's
wife), because John would say to him, 4

'It is not lawful for you to have her.'

And he would have liked to put him to death, but was afraid 5
of the people, because they regarded John as a prophet. But when 6
Herod's birthday came, the daughter of Herodias danced before
all the company, and so pleased Herod that with an oath he 7
promised to give her whatever she asked. So she, instructed by 8
her mother, said,

'Give me here on a dish the head of John the Baptist.'

The king was deeply vexed, yet because of his repeated oath 9
and of the guests at his table he ordered it to be given her, and 10
he sent and beheaded John in the prison. The head was brought 11
on a dish and given to the young girl, and she took it to her

ST. MATTHEW XIV

mother. Then John's disciples went and removed the body and 12
buried it, and came and informed Jesus.

Upon receiving these tidings, Jesus went away by boat to an 13
uninhabited and secluded district; but the people heard of it and
followed Him in crowds from the towns by land. So Jesus left 14
the boat and saw an immense multitude, and felt compassion for
them, and cured those of them who were out of health. But when 15
evening was come, the disciples came to Him, and said,

'This is an uninhabited place, and the best of the day is now
gone; send the people away to go into the villages and buy some-
thing to eat.'

'They need not go away,' replied Jesus; 'you yourselves must 16
give them something to eat.'

'We have nothing here,' they said, 'but five loaves and a couple 17
of fish.'

'Bring them here to me,' He said, and He told all the people to 18,
sit down on the grass. 19

Then He took the five loaves and the two fish, and after looking
up to heaven and blessing them, He broke up the loaves and gave
them to the disciples, and the disciples distributed them to the
people. So all ate, and were fully satisfied. The broken portions 20
that remained over they gathered up, filling twelve baskets.
Those who had eaten were about five thousand adult men, with- 21
out reckoning women and children.

Immediately afterwards He made the disciples go on board 22
the boat and cross to the opposite shore, leaving Him to dismiss
the people. When He had done this, He climbed the hill to pray 23
in solitude. Night came on, and He was there alone. Meanwhile 24
the boat was far out on the lake, buffeted and tossed by the
waves, the wind being adverse.

But towards daybreak He went to them, walking over the 25
waves. When the disciples saw Him walking on the waves, they 26
were greatly alarmed.

'It is a ghost,' they exclaimed, and they cried out with terror.

But instantly Jesus spoke to them, and said, 27

'There is no danger; it is I; do not be afraid.'

'Master,' answered Peter, 'if it is you, bid me come to you 28
upon the water.'

'Come,' said Jesus. 29

Then Peter climbed down from the boat and walked upon the
water to go to Him. But when he felt the wind he grew frightened, 30
and beginning to sink he cried out,

ST. MATTHEW XIV—XV

‘Master, save me.’

Instantly Jesus stretched out His hand and caught hold of him, 31
saying to him,

‘Man of little faith, why did you doubt?’

So they climbed into the boat, and the wind lulled; and the 32,
men on board fell down before Him and said, 33

‘You are indeed God’s Son.’

When they had crossed over, they put ashore at Gennesaret; 34
and the men of the place, recognizing Him, sent word to all the 35
country round. So they brought to Him all who were ill, and 36
entreated Him that they might but touch the tassel of His outer
garment; and all who did so were restored to perfect health.

15 Then there came to Jesus some Pharisees and scribes from 1
Jerusalem, who inquired,

‘Why do your disciples transgress the tradition of the elders 2
by not washing their hands before meals?’

‘Why do you, too,’ He retorted, ‘transgress God’s commands 3
for the sake of your tradition? God said, “HONOUR THY FATHER 4
AND THY MOTHER” (Exod. xx. 12); and “LET HIM WHO REVILES
FATHER OR MOTHER BE PUT TO DEATH” (Exod. xxi. 17); but you 5
say: “If a man says to his father or mother, ‘This thing is con-
secrated, otherwise you should have received it from me,’ he shall 6
be absolved from honouring his father”; and so you have
rendered futile God’s word for the sake of your tradition.
Hypocrites! Well did Isaiah prophesy of you, 7

“THIS PEOPLE HONOURS ME WITH THEIR LIPS, 8
WHILE THEIR HEART IS FAR FROM ME;
IN VAIN DO THEY WORSHIP ME, 9
WHILE GIVING AS DOCTRINES THE MERE PRECEPTS OF MEN ” ’
(Isa. xxix. 13).

Then, when He had called the people to Him, Jesus said, 10

‘Hear and understand. It is not what goes into a man’s mouth 11
that makes him unclean, but it is what comes out of his mouth
that makes him unclean.’

Then His disciples came and said to Him, 12

‘Do you know that the Pharisees turned against you when they
heard those words?’

‘Every plant,’ He replied, ‘which my Heavenly Father has not 13
planted will be rooted up. Leave them alone. They are blind 14
guides of the blind; and if a blind man leads a blind man, both
will fall into some pit.’

ST. MATTHEW XV

'Explain to us this parable,' said Peter. 15

'Are you,' He answered, 'still without intelligence? Do you 16
not understand that whatever enters the mouth passes into the 17
stomach and is afterwards ejected from the body? But the things 18
that come out of the mouth proceed from the heart, and it is
these that defile the man. For out of the heart proceed wicked 19
scheming, murder, adultery, fornication, theft, perjury, slander.
These are the things which make a man unclean; but eating with 20
unwashed hands does not make unclean.'

Leaving that place, Jesus withdrew into the neighbourhood 21
of Tyre and Sidon. Here a Canaanitish woman of the district 22
came out and kept crying—

'Master, Son of David, pity me; my daughter is cruelly harassed
by a demon.'

But He answered her not a word. Then the disciples came up, 23
and begged Him, saying,

'Send her away, because she keeps crying behind us.'

'I have been sent only to the lost sheep of the house of Israel,' 24
He replied.

Then she came and threw herself at His feet and entreated 25
Him.

'Master, help me,' she said.

'It is not right,' He said, 'to take the children's bread and throw 26
it to the dogs.'

'Be it so, Master,' she said, 'for even the dogs eat the scraps 27
which fall from their masters' tables.'

'O woman,' replied Jesus, 'great is your faith: be it done to 28
you as you desire.'

And from that moment her daughter was restored to health.

Moving from that district, Jesus went along by the lake of 29
Galilee; and ascending the hill, He sat there. And great crowds 30
came to Him, bringing with them those who were crippled,
blind, dumb, or maimed, and many besides, and they hastened to
lay them at His feet. And He cured them, so that the people were 31
amazed to see the dumb speaking, the maimed with their hands
perfect, the lame walking, and the blind seeing; and they gave the
glory to the God of Israel.

Then Jesus called His disciples to Him and said, 32

'My heart yearns over this mass of people, for it is now the
third day that they have been with me and they have nothing to
eat. I am unwilling to send them away hungry, lest they should
faint on the road.'

ST. MATTHEW XV—XVI

'Where can we,' asked the disciples, 'get bread enough in this remote place to satisfy so vast a multitude?' 33

'How many loaves have you?' Jesus asked. 34

'Seven,' they said, 'and a few small fish.'

So He bade all the people sit down on the ground, and He took the seven loaves and the fish, and after giving thanks He broke them and then distributed them to the disciples, and they to the people. And they all ate and were satisfied. The broken portions that remained over they took up—seven full baskets. Those who ate were four thousand men, without reckoning women and children. 35 36 37 38

He then dismissed the people, went on board the boat, and came into the district of Magadan. 39

16 Now the Pharisees and Sadducees came to Him; and, to make trial of Him, they asked Him to show them a sign from heaven. He replied, 1 2

['In the evening you say, "It will be fine weather, for the sky is red"; and in the morning, "It will be rough weather to-day, for the sky is red and murky." You learn how to distinguish the aspect of the sky, but the signs of the times you cannot.] A wicked and apostate generation are eager for a sign; but none shall be given to them except the sign of Jonah.' 3 4

And He left them and went away.

When the disciples arrived at the other side of the lake, they found that they had forgotten to bring any bread; and when Jesus said to them, 'See to it and beware of the leaven of the Pharisees and Sadducees,' they reasoned with one another and remarked, 5 6 7

'We have not brought any bread.'

Jesus perceived this and said, 8

'What is this discussion among you, you men of little faith, about having no bread? Do you not yet understand? nor even remember the five thousand men and the five loaves, and how many basketfuls you carried away, nor the four thousand and the seven loaves, and how many hampers you carried away? How is it you do not understand that it was not about bread that I spoke to you? But beware of the leaven of the Pharisees and Sadducees.' 9 10 11

Then they perceived that He had not warned them against leaven, but against the teaching of the Pharisees and Sadducees. 12

When He arrived in the neighbourhood of Caesarea Philippi, Jesus questioned His disciples. 13

'Who do people say that the Son of Man is?' He asked.

ST. MATTHEW XVI—XVII

'Some say John the Baptist,' they replied; 'others Elijah; 14
others Jeremiah or one of the prophets.'

'But you, who do you say that I am?' He asked again. 15

'You,' replied Simon Peter, 'are the Christ, the Son of the 16
living God.'

'Blessed are you, Simon Bar-Jonah,' said Jesus; 'for mere 17
human nature has not revealed this to you, but my Father in
heaven. And I tell you that you are Peter, and that upon this rock 18
I will build my church, and the might of Hades shall not triumph
over it. I will give you the keys of the Kingdom of heaven; 19
and whatever you bind on earth shall remain bound in heaven,
and whatever you loose on earth shall remain loosed in heaven'.

Then He instructed His disciples to tell no one that He was 20
the Christ.

From this time Jesus began to explain to His disciples that He 21
must go to Jerusalem, and suffer much cruelty from the elders
and the high priests and the scribes, and be put to death, and
on the third day be raised to life again. Then Peter took Him aside 22
and began to remonstrate with Him.

'Master,' he said, 'God forbid; this shall not be your lot.'

But He turned and said to Peter, 23

'Get behind me, Satan; you are a hindrance to me, because
your thoughts are not God's thoughts, but men's.'

Then Jesus said to His disciples, 24

'If any one wishes to follow me, let him renounce self and take
up his cross, and so be my follower. For whoever desires to save 25
his life shall lose it, and whoever loses his life for my sake shall
find it. Why, what benefit will it be to a man if he gains the whole 26
world but forfeits his life? Or what shall a man give to buy back
his life? For the Son of Man is to come in the glory of His 27
Father with His angels, and then will He requite every man
according to his actions. I tell you in truth that some of those who 28
are standing here will not taste death till they have seen the Son
of Man coming in His Kingdom.'

17 Six days later, Jesus took with Him Peter and the brothers 1
James and John, and brought them up a high mountain to a
solitary place. There in their presence His form underwent a 2
change; His face shone like the sun, and His raiment became as
white as the light. And suddenly Moses and Elijah appeared to 3
them conversing with Him.

Then Peter said to Jesus, 4

ST. MATTHEW XVII

‘Master, it is well for us to be here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah.’

He was still speaking when a luminous cloud spread over 5 them; and a voice was heard from within the cloud, which said,

‘This is My Son the Beloved, in whom is My delight. Listen to Him.’

On hearing this voice, the disciples fell on their faces and were 6 filled with terror. But Jesus came and touched them, and said, 7

‘Rise, and have no fear.’

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid a command 9 upon them.

‘Tell no one,’ He said, ‘of the sight you have seen till the Son of Man has risen from the dead.’

‘Why, then,’ asked the disciples, ‘do the scribes say that Elijah 10 must first come?’

‘Elijah was indeed to come,’ He replied, ‘and would reform 11 everything. But I tell you that he has already come, and they did 12 not recognize him, but dealt with him as they chose. And the Son of Man is about to be treated by them in the same way.’

Then it dawned upon the disciples that it was John the 13 Baptist about whom He had spoken to them.

When they returned to the people, there came to Him a man 14 who fell on his knees before Him and besought Him.

‘Master,’ he said, ‘have pity on my son, for he is an epileptic 15 and suffers badly. Often he falls into the fire and often into the water. I brought him to your disciples, and they were not able to 16 cure him.’

‘O unbelieving and perverse generation!’ replied Jesus; ‘how 17 long shall I be with you? how long must I bear with you? Bring him to me.’

Then Jesus rebuked the demon, and it came out and left him; 18 and the boy was cured from that moment.

Then the disciples came to Jesus privately and asked Him, 19 ‘Why could not we expel the demon?’

‘Because your faith is so small,’ He replied; ‘for I declare to 20 you in truth that if you have faith like a mustard-seed, you shall say to this mountain, “Remove from this place to that,” and it will remove; and nothing shall be impossible to you.’ [But an evil spirit 21 of this kind is driven out only by prayer and fasting.]

As they were travelling about in Galilee, Jesus said to them, 22

ST. MATTHEW XVII—XVIII

‘The Son of Man is about to be betrayed into the hands of men; they will put Him to death, but on the third day He will be raised to life again.’ 23

And they were exceedingly distressed.

After their arrival at Capernaum the collectors of the half-shekel came and asked Peter, 24

‘Does not your teacher pay the half-shekel?’

‘Yes,’ he replied, and then went into the house. 25

But before he spoke a word Jesus said,

‘What think you, Simon? From whom do this world’s kings receive customs or capitation tax? from their own children, or from others?’

‘From others,’ he replied. 26

‘Then the children go free,’ said Jesus. ‘However, lest we offend them, go and throw a hook into the lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me.’ 27

18 Just then the disciples came to Jesus and asked, I

‘Who ranks higher than others in the Kingdom of heaven?’

So He called a young child to Him, and placing him in the midst of them, said, 2

‘In truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of heaven. Whoever therefore shall humble himself as this young child, is the one who is greatest in the Kingdom of heaven. And whoever for my sake receives one young child such as this, receives me. But whoever shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea. 3

‘Woe to the world because of causes of stumbling! They cannot but occur, but woe to the man through whom such cause does occur! If your hand or your foot is to cause your fall, cut it off and away with it. It is better for you to enter crippled in hand or foot into Life than possessing two sound hands or feet to be thrown into the fire eternal. And if your eye is to cause your fall, tear it out and away with it; it is better for you to enter with only one eye into Life than possessing two eyes to be thrown into the Gehenna of fire. 7

‘Beware of despising one of these little ones, for I tell you that 10

ST. MATTHEW XVIII

in heaven their angels continually behold the face of my Father who is in heaven. What do you yourselves think? Suppose a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills and go and look for the stray one? And if he succeeds in finding it, in truth I tell you that he rejoices over it more than he does over the ninety-nine that have not gone astray. Just so it is the will of your Father in heaven that not one of these little ones should be lost.

‘If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not listen to you, go again, and ask one or two to come with you, that every word may be confirmed by two or three witnesses. If he refuses to hear them, appeal to the church; and if he refuses to hear even the church, regard him just as you regard a heathen or a tax-gatherer. I in truth tell you all that whatever you bind on earth will in heaven remain bound, and whatever you loose on earth will in heaven remain loosed. I also in truth tell you that if two of you here on earth agree together concerning anything that they shall ask, the prayer shall be granted by my Father who is in heaven. For where there are two or three assembled in my name, there am I in the midst of them.’

At this point Peter came to Him with the question,

‘Master, how often shall my brother act wrongly towards me and I forgive him? seven times?’

‘I do not say seven times,’ answered Jesus, ‘but seventy times seven.’

‘For this reason the Kingdom of heaven may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began the settlement, one was brought before him who owed ten thousand talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down, prostrated himself at his feet and entreated him.

“‘Only give me time,” he said, “and I will pay you the whole.”

‘Whereupon his master, touched with compassion, set him free and forgave him the debt. But no sooner had that servant gone out, than he met with one of his fellow servants who owed him one hundred shillings; and seizing him by the throat and nearly strangling him he exclaimed,

“‘Pay me all you owe.”

ST. MATTHEW XVIII—XIX

'His fellow servant therefore fell at his feet and entreated him: 29
' "Only give me time," he said, "and I will pay you." '

'He would not, however, but went and threw him into prison 30
until he should pay what was due. His fellow servants, therefore, 31
seeing what had happened, were exceedingly angry; and they
came and told their master all that had occurred. At once his 32
master called him and said,

' "Wicked servant, I forgave you all that debt, because you
entreated me: ought not you also to have had pity on your fellow 33
servant, just as I had pity on you?" '

'So his master, greatly incensed, handed him over to the 34
torturers until he should pay all he owed him.

'In the same way my heavenly Father will deal with you all, 35
if you do not from the heart each one forgive his brother.'

19 When Jesus had finished these sayings, He removed from 1
Galilee and came into that part of Judaea which lay beyond the
Jordan. And a vast multitude followed Him, and He cured them 2
there.

Then came some of the Pharisees to Him to put Him to the 3
proof by the question,

'Has a man a right to divorce his wife for any sort of reason?'

'Have you not read,' He replied, 'that He who made them 4
"MADE THEM" from the beginning "MALE AND FEMALE" (Gen.
i. 27), and said, "FOR THIS REASON A MAN SHALL LEAVE HIS 5
FATHER AND MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL
BE ONE"? (Gen. ii. 24). Thus they are no longer two, but one. 6
What therefore God has joined together, let not man separate.'

'Why then,' said they, 'did Moses command the husband to 7
give her a written notice of divorce, and send her away?' (Deut.
xxiv. 1).

'Moses,' He replied, 'in consideration of your stubborn hearts 8
permitted you to put away your wives, but it was not so from the
beginning. I tell you that whoever divorces his wife for any 9
reason except her unchastity, and marries another woman,
commits adultery.'

'If this is a man's position in regard to his wife,' said the 10
disciples to Him, 'it is better not to marry.'

'It is not every man,' He replied, 'who can receive this teaching, 11
but only those on whom the grace has been bestowed. There are 12
men who from their birth have been disabled from marriage,
others who have been so disabled by men, and others who have

ST. MATTHEW XIX

disabled themselves for the sake of the Kingdom of heaven. He who is able to receive this, let him receive it.'

Then young children were brought to Him that He should put 13
His hands on them and pray; but the disciples interfered. Jesus, 14
however, said,

'Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of heaven belongs.'

So He laid His hands upon them and went away. 15

'Teacher,' said one man, coming up to Him, 'what good thing 16
shall I do in order to win the life eternal?'

'Why do you ask me,' He replied, 'about the thing that is 17
good? There is One who is truly good. But if you desire to enter
into Life, keep the commandments.'

'Which commandments?' he asked. 18

Jesus answered,

"THOU SHALT NOT KILL"; "THOU SHALT NOT COMMIT
ADULTERY"; "THOU SHALT NOT STEAL"; "THOU SHALT NOT LIE
IN GIVING EVIDENCE"; "HONOUR THY FATHER AND THY MOTHER" 19
(Exod. xx. 12-16; Deut. v. 16-20); and "THOU SHALT LOVE THY
NEIGHBOUR AS MUCH AS THYSELF" (Lev. xix. 18).

'All of these,' said the young man, 'I have carefully obeyed. 20
What do I still lack?'

'If you wish and intend to be perfect,' replied Jesus, 'go and 21
sell all that you have, and give to the poor, and you shall have
wealth in heaven; and come and follow me.'

On hearing these words the young man went away sad; for he 22
had much property.

So Jesus said to His disciples, 23

'I tell you in truth that it will be hard for a rich man to enter
the Kingdom of heaven. Yes, I tell you, it is easier for a camel to 24
go through the eye of a needle than for a rich man to enter the
Kingdom of God.'

These words utterly amazed the disciples, and they asked, 25

'Who then can be saved?'

Jesus looked at them and said, 26

'With men this is impossible, but with God everything is
possible.'

Then Peter said to Jesus, 27

'See, we have given up everything and followed you; what then
shall be our reward?'

'I tell you in truth,' replied Jesus, 'that in the new creation, 28
when the Son of Man has taken His seat on His glorious throne,

ST. MATTHEW XIX—XX

all of you who have followed me shall also sit on twelve thrones
and judge the twelve tribes of Israel. And whoever has forsaken 29
houses, or brothers or sisters, or father or mother, or children or
lands, for my sake, shall receive many times as much and shall
have as his inheritance eternal life.

‘But many who are now first shall be last, and many who are 30
now last shall be first.

20 ‘For the Kingdom of heaven is like the owner of an estate 1
who went out early in the morning to hire men to work in his
vineyard, and having made an agreement with them for a shilling 2
a day, sent them into his vineyard. Going out about nine o’clock 3
he saw others loitering in the market-place. To these also he said, 4
‘“You also, go into the vineyard, and whatever is right I will
give you.”

‘So they went. Again about twelve, and about three o’clock, 5
he went out and did the same. And going out about five o’clock 6
he found others loitering, and he asked them,

‘“Why have you been standing here all day long, doing
nothing?”

‘“Because no one has hired us,” they replied. 7

‘“You also, go into the vineyard,” he said.

‘When evening came, the owner of the vineyard said to his 8
steward,

‘“Call the men and pay them their wages. Begin with the last
set and finish with the first.”

‘When those came who had begun at five o’clock, they 9
received a shilling apiece; and when the first came, they expected 10
to get more, but they also each got the shilling. So when they had 11
received it, they grumbled against the employer, saying, 12

‘“These who came last have done only one hour’s work, and
you have put them on a level with us who have worked the whole
day and have borne the scorching heat.”

‘“My friend,” he answered to one of them, “I am doing you 13
no injustice. Did you not agree with me for a shilling? Take your 14
money and go. I choose to give this last comer just as much as I
give you. Have I not a right to do what I choose with my own 15
property? Or are you envious because I am generous?”

‘So the last shall be first, and the first last.’ 16

Jesus was now going up to Jerusalem, and He took the twelve 17
disciples aside by themselves, and on the way He said to them,

‘We are going up to Jerusalem, and there the Son of Man shall 18

ST. MATTHEW XX—XXI

be betrayed to the high priests and scribes. They shall condemn Him to death, and hand Him over to the Gentiles to be mocked 19 and scourged and crucified; and on the third day He shall be raised to life.'

Then the mother of the sons of Zebedee came to Him with her 20 sons, and knelt before Him to make a request of Him.

'What is it you wish for?' He asked. 21

'Command,' she replied, 'that these my two sons may sit one at your right hand and one at your left in your Kingdom.'

'You know not what you are asking,' said Jesus; 'can you 22 drink out of the cup from which I am about to drink?'

'We can,' they replied.

'You shall drink out of my cup,' He said, 'but a seat at my 23 right hand or at my left it is not mine to give, but it belongs to those for whom it has been reserved by my Father.'

The other ten heard of this, and their indignation was aroused 24 against the two brothers. But Jesus called them to Him, and said, 25

'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it 26 be among you; but whoever would be great among you must be your servant, and whoever would be first among you must 27 be your bondservant; just as the Son of Man came not to be 28 served but to serve, and to give His life as the redemption-price for many.'

As they were leaving Jericho, with an immense crowd follow- 29 ing Him, two blind men sitting by the roadside heard that it 30 was Jesus who was passing by, and cried aloud,

'Master, Son of David, pity us.'

The people angrily tried to silence them, but they cried all 31 the louder.

'Master, Son of David, pity us,' they said.

So Jesus stood still and summoned them. 32

'What shall I do for you?' He asked.

'Master, let our eyes be opened,' they replied. 33

Moved with compassion, Jesus touched their eyes, and 34 immediately they regained their sight and followed Him.

21 When they were come near Jerusalem and had arrived at 1 Bethphagé and the Mount of Olives, Jesus sent two of the disciples on in front, saying to them, 2

'Go to the village you see facing you, and at once you will find a she-ass tied up and a colt with it. Untie it and bring them to me.'

ST. MATTHEW XXI

And if any one says anything to you, say, "The Master needs 3 them," and he will at once send them.'

This took place in order that the prophet's prediction might be 4 fulfilled:

'TELL THE DAUGHTER OF ZION, 5
'"SEE, THY KING IS COMING TO THEE,
GENTLE, AND MOUNTED ON AN ASS,
ON A COLT THE FOAL OF A BEAST OF BURDEN"'

(Isa. lxii. 11; Zech. ix. 9).

So the disciples went and did as Jesus had instructed them: 6 they brought the she-ass and the foal, and threw their outer 7 garments on them. So He sat thereon; and most of the crowd kept 8 spreading their garments along the road, while others cut branches from the trees and carpeted the road with them, and 9 the multitudes—some of the people preceding Him, and some following—sang aloud,

'HOSANNA TO THE SON OF DAVID!

BLESSED BE HE WHO COMES IN THE LORD'S NAME!

HOSANNA IN THE HIGHEST!' (Ps. cxviii. 25, 25).

When He entered Jerusalem, the whole city was thrown into 10 commotion, every one inquiring,

'Who is this?'

'This is Jesus, the prophet, from Nazareth in Galilee,' replied 11 the crowds.

Entering the Temple, Jesus drove out all who were buying 12 and selling there, and overturned the money-changers' tables and the seats of the dove-dealers.

'It is written,' He said, "'MY HOUSE SHALL BE CALLED THE 13 HOUSE OF PRAYER" (Isa. lvi. 7), but you are making it A ROBBERS' CAVE' (Jer. vii. 11).

And the blind and the lame came to Him in the Temple, and 14 He cured them.

But when the high priests and the scribes saw the wonderful 15 things that He had done and the children who were crying aloud in the Temple, 'HOSANNA TO THE SON OF DAVID,' they were filled with indignation.

'Do you hear,' they asked Him, 'what these children are saying?' 16

'Yes,' He replied; 'have you never read, "OUT OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST PERFECTED PRAISE"' (Ps. viii. 2).

So He left them and went out of the city to Bethany and passed 17 the night there.

ST. MATTHEW XXI

Early in the morning as He was on His way to return to the 18
city He was hungry, and seeing a fig-tree on the road-side He 19
went up to it, but found nothing on it but leaves.

‘On you,’ He said, ‘no fruit shall ever grow again.’

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in astonishment, 20

‘How in a moment the fig-tree has withered away!’

‘I tell you in truth,’ said Jesus, ‘that if you have faith and 21
waver not, you shall not only perform such a miracle as this of the
fig-tree, but even if you say to this mountain, “Arise, and hurl
yourself into the sea,” it shall be done; and everything, whatever 22
it be, that you ask for in your prayers, if you have faith, you shall
obtain.’

He entered the Temple; and while He was teaching, the high 23
priests and the elders of the people came to Him and asked Him,

‘By what authority are you doing these things? and who gave
you this authority?’

‘I also will put a question to you,’ replied Jesus, ‘and if you 24
answer me, I in turn will tell you by what authority I do
these things. John’s baptism, whence was it?—was it from 25
heaven or from men?’

So they debated the matter among themselves.

‘If we say “from heaven,” ’ they argued, ‘he will say, “Why
then did you not believe him?” and if we say “from men” we 26
have the people to fear, for they all hold John to have been a
prophet.’

So they answered Jesus, 27

‘We do not know.’

‘Nor do I tell you,’ He replied, ‘by what authority I do these
things.

‘But give me your judgement. There was a man who had two 28
sons. He came to the first of them, and said,

“My son, go and work in the vineyard to-day.”

“I will not,” he replied. 29

‘But afterwards he was sorry, and went. He came to the second 30
and spoke in the same manner. His answer was,

“I will go, Sir.”

‘But he did not go. Which of the two did as his father 31
desired?’

‘The first,’ they said.

‘I tell you,’ replied Jesus, ‘that the tax-gatherers and the harlots
are entering the Kingdom of God in front of you. For John 32

ST. MATTHEW XXI—XXII

came to you and kept to the path of righteousness, and you did not believe him: the tax-gatherers and the harlots did believe him, and you, though you saw this, did not even repent afterwards and believe him.

‘Listen to another parable. There was a householder who 33
planted a vineyard, made a fence round it, dug a wine-tank in it,
and built a watchtower; then let the place to vine-dressers, and
went abroad. When vintage-time approached, he sent his 34
servants to the vine-dressers to receive his share of the grapes;
but the vine-dressers seized the servants, and one they cruelly 35
beat, one they killed, one they pelted with stones. Again he sent 36
another party of servants more numerous than the first; and these
they treated in the same manner. Later still he sent to them his 37
son, saying,

‘“They will respect my son.”’

‘But the vine-dressers, when they saw the son, said to one 38
another,

‘“Here is the heir: come, let us kill him and get his inheri-
tance.”’

‘So they seized him, flung him out of the vineyard, and killed 39
him. When, then, the owner of the vineyard comes, what will he 40
do to those vine-dressers?’

‘He will put the wretches to a wretched death,’ was the reply, 41
‘and will let out the vineyard to other vine-dressers, who will
render the produce to him at the vintage season.’

‘Have you never read in the scriptures,’ said Jesus, 42

‘“THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE:

THIS CAME FROM THE LORD,

AND IT IS WONDERFUL IN OUR EYES”’? (Ps. cxviii. 22, 23).

‘That, I tell you, is the reason why the Kingdom of God will 43
be taken away from you, and given to a nation producing the
fruits of it. He who falls on this stone will be severely hurt; but 44
he on whom it falls will be utterly crushed.’

After listening to His parables the high priests and the 45
Pharisees perceived that He was speaking about them; but 46
though they were eager to lay hands upon Him, they were afraid
of the people, for by them He was regarded as a prophet.

22 Again Jesus spoke to them in parables. I

‘The Kingdom of heaven,’ He said, ‘may be compared to a king 2
who celebrated the marriage of his son, and sent his servants to 3

ST. MATTHEW XXII

call the invited guests to the wedding feast, but they were unwilling to come.

‘Again he sent other servants with a message to those who 4 were invited.

“My banquet is now ready,” he said, “my bullocks and fat cattle are killed, and every preparation is made: come to the wedding.”

‘They, however, gave no heed, but went, one to his home in the 5 country, another to his business; and the rest seized the king’s 6 servants, maltreated them, and murdered them. So the king’s 7 anger was stirred, and he sent his troops and destroyed those murderers and burnt their city. Then he said to his servants, 8

“The wedding banquet is ready, but those who were invited were unworthy of it. Go out therefore to the byways, and invite 9 everybody you meet to the wedding.”

‘So they went out into the roads and gathered together all they 10 could find, both bad and good, and the banqueting-hall was filled with guests.

‘Now the king came in to see the guests; and among them he 11 noticed one who was not wearing a wedding robe.

“My friend,” he said, “how is it that you came in here without 12 a wedding robe?”

‘The man was speechless. Then the king said to the servants, 13

“Bind him hand and foot and fling him into the darkness outside: there will be the weeping and the gnashing of teeth.”

‘For there are many called, but few chosen.’ 14

Then the Pharisees went and consulted together how they 15 might entrap Him in His talk. So they sent to Him their disciples 16 together with the Herodians; who said,

‘Rabbi, we know that you are truthful and that you truly teach God’s Way; and you pay no special regard to any one, since you do not consider men’s outward appearance. Give us 17 your judgement therefore: is it allowable for us to pay a poll-tax to Caesar, or not?’

Perceiving their wickedness, Jesus replied, 18

‘Why are you hypocrites trying to ensnare me? Show me the 19 tribute coin.’

So they brought Him a shilling.

‘Whose likeness and inscription,’ He asked, ‘is this?’ 20

‘Caesar’s,’ they replied. 21

‘Pay therefore,’ He rejoined, ‘what is Caesar’s to Caesar; and what is God’s to God.’

ST. MATTHEW XXII

They heard this, and were astonished; then left Him, and 22
went their way.

On the same day a party of Sadducees came to Him, con- 23
tending that there is no resurrection. And they put this case to
Him.

'Rabbi,' they said, 'Moses enjoined, "IF A MAN DIE CHILDLESS, 24
HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY
FOR HIM" (Deut. xxv. 5). Now we had among us seven brothers. 25
The eldest of them married, but died childless, leaving his wife
to his brother. So also did the second and the third, down to the 26
seventh. The woman also died, after surviving them all. 27
At the resurrection, therefore, whose wife of the seven will she 28
be? for they all married her.'

The reply of Jesus was, 29

'You are in error through ignorance of the scriptures and of
the power of God. In the resurrection, neither do men marry 30
nor are women given in marriage, but they are like angels in
heaven. But as to the resurrection of the dead, have you never 31
read what was spoken to you by God, "I AM THE GOD OF ABRAHAM, 32
AND THE GOD OF ISAAC, AND THE GOD OF JACOB"? (Exod. iii. 6).
He is not the God of the dead, but of the living.'

All the crowd heard this, and were filled with amazement at 33
His teaching.

Now the Pharisees came up when they heard that He had 34
silenced the Sadducees, and one of them, an expounder of the 35
Law, asked Him as a test question,

'Rabbi, which is the greatest commandment in the Law?' 36

He answered, "'THOU SHALT LOVE THE LORD THY GOD WITH 37
THY WHOLE HEART, THY WHOLE SOUL, AND THY WHOLE MIND"
(Deut. vi. 5). This is the greatest and foremost commandment. 38
And the second is similar to it: "THOU SHALT LOVE THY NEIGH- 39
BOUR AS MUCH AS THYSELF" (Lev. xix. 18). The whole of the Law 40
and the prophets is summed up in these two commandments.'

While the Pharisees were still assembled there, Jesus put a 41
question to them.

'What think you about the Christ,' He said, 'whose son is He?' 42

'David's,' they replied.

'How then,' He asked, 'does David, in the Spirit, call Him 43
Lord, when he says,

'"THE LORD SAID TO MY LORD, 44

SIT AT MY RIGHT HAND

UNTIL I HAVE PUT THY FOES BENEATH THY FEET"? (Ps. cx. 1).

ST. MATTHEW XXII—XXIII

'If therefore David calls Him "Lord," how can He be his son?' 45
No one could say a word in reply; nor from that day did any one 46
venture to put a question to Him.

23 Then Jesus addressed the crowds and His disciples. 1

'The scribes,' He said, 'and the Pharisees sit in the chair of 2
Moses. Therefore do and observe everything that they command 3
you; but do not imitate their actions, for they talk but do nothing.
Heavy and cumbrous burdens they bind together and load men's 4
shoulders with, while as for themselves, not with one finger do
they choose to shift them. Everything they do is with a view to 5
being observed by men; for they widen their phylacteries, and make
their tassels large, and love the best places at dinner-parties, and 6
the best seats in the synagogues, and like to be bowed to in 7
places of public resort, and to be addressed by men as "Rabbi."

'As for you, do not accept the title of "Rabbi," for One alone 8
is your teacher, and you are all brothers. And call no one on 9
earth "father," for One alone is your Father—the heavenly
Father. And do not accept the name of "leaders," for your 10
leader is One alone—the Christ. He who is the greatest among you 11
shall be your servant; and one who uplifts himself shall be 12
humbled, while one who humbles himself shall be uplifted.

'But woe to you, scribes and Pharisees, hypocrites, for you 13
lock the door of the Kingdom of heaven against men; you your-
selves do not enter, nor do you allow those to enter who are
seeking to do so.

'Woe to you, scribes and Pharisees, hypocrites, for you scour 15
sea and land in order to make one proselyte; and when he is
gained, you make him twice as much a son of Gehenna as
yourselves.

'Woe to you, you blind guides, who say, 16

' "Whoever swears by the sanctuary, it is nothing; but whoever
swears by the gold of the sanctuary, is bound by the oath."

'Blind fools! Why, which is greater—the gold, or the sanctuary 17
which has made the gold holy? And you say, 18

' "Whoever swears by the altar, it is nothing; but whoever
swears by the offering lying on it, is bound by the oath."

'You are blind! Why, which is greater—the offering, or the 19
altar which makes the offering holy? He who swears by the altar 20
swears both by it and by everything on it; he who swears by the 21
sanctuary swears both by it and by Him who dwells in it; and 22

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he who swears by heaven swears both by the throne of God and by Him who sits upon it.

‘Woe to you, scribes and Pharisees, hypocrites, for you pay 23 the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the Law—justice, mercy, and faithful dealing. These things you ought to have done, yet without leaving the others undone. You blind guides, straining out 24 the gnat while you gulp down the camel!

‘Woe to you, scribes and Pharisees, hypocrites, for you wash 25 clean the outside of the cup and dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the 26 inside of the cup and dish, that the outside may be clean also.

‘Woe to you, scribes and Pharisees, hypocrites, for you are 27 just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men’s bones and of all that is unclean. The same is true of you: outwardly you seem to 28 the human eye to be good and honest men, but, within, you are full of insincerity and lawlessness.

‘Woe to you, scribes and Pharisees, hypocrites, for you build 29 the sepulchres of the prophets and keep in order the tombs of the righteous; and your boast is, 30

“If we had lived in the time of our forefathers, we should not have shared with them in the murder of the prophets.”

‘So you bear witness against yourselves that you are descen- 31 dants of those who murdered the prophets. Fill up the measure of 32 your forefathers. O serpents, O brood of vipers, how are you to 33 escape condemnation to Gehenna?

‘For this reason I am sending to you prophets and wise men 34 and scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; that all the innocent blood shed upon earth may 35 come on you, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah whom you murdered between the sanctuary and the altar. I tell you in solemn truth that all 36 these things will come upon the present generation.

‘O Jerusalem! Jerusalem! You that murder the prophets and 37 stone those who have been sent to you! How often have I desired to gather your children to me, as a hen gathers her chickens under her wings, and you would not come! See, your 38 house will now be left to you desolate! For I tell you that you 39 will never see me again until you say, “BLESSED BE HE WHO COMES IN THE NAME OF THE LORD”’ (Ps. cxviii. 26).

ST. MATTHEW XXIV

24 Jesus had left the Temple and was going on His way, when 1
His disciples came and called His attention to the Temple
buildings.

‘You see all these?’ He replied; ‘in solemn truth I tell you 2
that there will not be left here one stone upon another that shall
not be pulled down.’

Now when He was seated on the Mount of Olives, away from 3
the crowd, the disciples came to Him, and said,

‘Tell us when this will be; and what will be the sign of your
coming and of the close of the age?’

‘Take care that no one misleads you,’ answered Jesus; ‘for 4, 5
many will come assuming my name and saying, “I am the
Christ”; and they will mislead many. And you are to hear of 6
wars and rumours of wars. See that you be not alarmed, for such
things must be; but the end is not yet. FOR NATION WILL RISE IN 7
ARMS AGAINST NATION, KINGDOM AGAINST KINGDOM (Isa. xix. 2),
and there will be famines and earthquakes in various places; but 8
all these are but like the earliest pains of childbirth.

‘At that time they will deliver you up to punishment and will 9
put you to death; and you will be objects of hatred to all the
nations on account of my name. Then will many turn against me, 10
and they will betray one another and hate one another. Many 11
false prophets will rise up and mislead many; and because of 12
the spread of lawlessness the love of the great majority will grow
cold; but he who stands firm to the end shall be saved. And this 13,
gospel of the Kingdom shall be proclaimed throughout the whole 14
world to set the evidence before all the Gentiles; and then the
end will come.

‘When, then, you see (to use the language of the prophet 15
Daniel) the “ABOMINATION OF DESOLATION” (Dan. ix. 27) stand-
ing in the holy place’—let the reader observe those words—‘then 16
let those who are in Judaea escape to the hills; any one on the 17
roof should not go down to fetch his things from the house; nor 18
any one in the fields go home to fetch his cloak. Alas for the 19
women who at that time are with child or have infants at the
breast!

‘But pray that your flight may not be in winter, nor on the 20
Sabbath; for it WILL BE A TIME OF GREAT SUFFERING, SUCH AS 21
NEVER HAS BEEN FROM THE BEGINNING OF THE WORLD TILL NOW
(Dan. xii. 1), and assuredly never will be again. And if those days 22
had not been cut short, no one would escape; but for the sake of
the elect those days will be cut short.

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'If at that time any one should say to you, "See, here is the Christ!" or "Here!" give no credence to it. For there will rise up false Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, if possible, even the elect. Remember, I have forewarned you. If therefore they should say to you, "See, He is in the desert!" do not go out there: or "See, He is in the inner-room!" do not believe it. For just as the lightning flashes in the east and shoots to the west, so will be the coming of the Son of Man. Wherever the dead body is, there will the vultures flock together.

'But immediately after those times of distress THE SUN WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM HEAVEN, AND THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED (Isa. xiii. 10; xxxiv. 4). Then shall appear the Sign of the Son of Man in the sky; and THEN SHALL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN (Dan. vii. 13) with great power and glory. And He will send out His angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together the elect to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64; xxx. 4).

'Now learn from the fig-tree the lesson it teaches. As soon as its branches have become soft and it is bursting into leaf, you all know that summer is near. So also, when you see all these signs, you may be sure that it is near, at your very door. I tell you in solemn truth that the present generation will certainly not pass away until all this has taken place. Sky and earth will pass away, but my words shall not pass away.

'But as to that day and hour no one knows—not even the angels of heaven, nor the Son, but the Father alone. For as it was in the time of Noah (Gen. vii.), so it will be at the coming of the Son of Man. At that time, before the deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the ark, nor did they realise any danger till the deluge came and swept them all away; so will it be at the coming of the Son of Man. Then will two men be in the field: one will be taken away, and one left behind. Two women will be grinding at the millstone: one will be taken away, and one left behind. Keep watch therefore, for you do not know the day on which your Lord is coming. But of this be assured, that if the master of the house had known the hour at which the robber

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was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be ready; for it is at a time when you do not expect Him that the Son of Man will come. 44

'Who therefore is the faithful and prudent servant whom his master has put in charge of his household to give them their rations at the appointed time? Blessed is that servant whom his master when he comes shall find so doing! In solemn truth I tell you that he will give him the management of all his property. But if the man, being a bad servant, should say in his heart, "My master is a long time in coming," and should begin to beat his fellow servants, while he eats and drinks with drunkards; the master of that servant will arrive on a day when he is not expecting him and at an hour of which he is unaware. He will cut him asunder, and will assign him a place among the hypocrites: there will be the weeping and the gnashing of teeth. 45 46 47 48 49 50 51

25 'Then will the Kingdom of heaven be found to be like ten bridesmaids who took their torches and went out to meet the bridegroom. Five of them were foolish and five were wise. For the foolish, when they took their torches, did not provide themselves with oil; but the wise, besides their torches, took oil in their flasks. The bridegroom was a long time in coming, so that meanwhile they all became drowsy and fell asleep. But at midnight there was a loud cry, 1 2 3 4 5 6

' "The bridegroom! Go out and meet him!"

'Then all those bridesmaids roused themselves and trimmed their torches. 7

' "Give us some of your oil," said the foolish ones to the wise, "for our torches are going out." 8

' "But perhaps," replied the wise, "there will not be enough for all of us. Go to the dealers rather, and buy some for yourselves." 9

'So they went to buy. But meanwhile the bridegroom came; those bridesmaids who were ready went in with him to the wedding banquet; and the door was shut. 10

'Afterwards the other bridesmaids came and cried, 11

' "Sir, Sir, open the door to us."

' "In truth I tell you," he replied, "I do not know you." 12

'Keep watch therefore; for you know neither the day nor the hour. 13

'Why, it is like a man who, when going on his travels, called 14

them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, 33 and the goats at His left.

34 "Then the King will say to those at His right, 'Come, my Father's blessed ones, inherit the kingdom prepared for you ever since the creation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you gave me a welcome; I was ill-clad, and you clothed me; I was ill, and you visited me; I was in prison, and you came to see me.'"

37 "When, Lord," the righteous will reply, "did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee a stranger, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee ill or in prison, and come to see Thee?"

40 "And the King will answer them, 'In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'"

41 "Then will He say to those at His left, 'Begone from me, with the curse resting upon you, into the eternal fire, which has been prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat; thirsty, and you gave me nothing to drink; a stranger, and you gave me no welcome; ill-clad, and you clothed me not; ill or in prison, and you visited me not.'"

44 "Then will they also answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or ill-clad or ill or in prison, and not come to serve Thee?'"

45 "Then He will reply, 'In truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.'"

46 "And these shall go away into eternal punishment, but the righteous into eternal life."

26 When Jesus had ended all these sayings, He said to His disciples:

"You know that in two days' time the Passover comes. And 2 the Son of Man will be delivered up to be crucified. Then the high priests and elders of the people assembled in 3 the court of the palace of the high priest Caiaphas, and con- 4

his servants and entrusted his property to their care. To one he 15 gave five talents, to another two, to another one—to each according to his capacity; and then started from home. Without delay the 16 one who had received the five talents went and employed them in business, and gained five more. In the same way he who had 17 the two gained two more. But the man who had received the one 18 went and dug a hole and buried his master's money.

After a long lapse of time the master of those servants returned, 19 and had a reckoning with them. The one who had received the 20 five talents came and brought five more, and said,

“Sir, it was five talents that you entrusted to me: see, I have 21 gained five more.”

“You have done well, good and trustworthy servant,” 22 replied his master; “you have been trustworthy in the manage- 23 ment of a little, I will put you in charge of much. Come and share the joy of your master.”

“The second, who had received the two talents, came and said, 24 “Sir, it was two talents you entrusted to me: see, I have 25 gained two more.”

“Good and trustworthy servant, you have done well,” his 26 master replied; “you have been trustworthy in the management 27 of a little, I will put you in charge of much. Come and share the 28 joy of your master.”

Next, the man who had the one talent in his keeping came and 29 said,

“Sir, I knew you to be a severe man, reaping where you had 30 not sown and garnering what you had not winnowed. So being 31 afraid I went and buried your talent in the ground: here you 32 have what belongs to you.”

“You bad and slothful servant,” replied his master, “did you 33 know that I reap where I have not sown, and garner what I have 34 not winnowed? Your duty, then, was to deposit my money in some 35 bank, and so when I came I should have got back my money with 36 interest. So take away the talent from him, and give it to the man 37 who has the ten.” (For to every one who has, more shall be given, 38 and he shall have abundance; but from him who has nothing, even 39 what he has shall be taken away.) “But as for this worthless 40 servant, put him out into the darkness outside: there will be 41 the weeping and the gnashing of teeth.”

When the Son of Man comes in His glory, and all the angels 42 with Him, then will He sit upon His glorious throne, and all the 43 nations will be gathered into His presence. And He will separate

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'If at that time any one should say to you, "See, here is the Christ!" or "Here!" give no credence to it. For there will rise up false Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, if possible, even the elect. Remember, I have forewarned you. If therefore they should say to you, "See, He is in the desert!" do not go out there: or "See, He is in the inner-room!" do not believe it. For just as the lightning flashes in the east and shoots to the west, so will be the coming of the Son of Man. Wherever the dead body is, there will the vultures flock together.

'But immediately after those times of distress THE SUN WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM HEAVEN, AND THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED (Isa. xiii. 10; xxxiv. 4). Then shall appear the Sign of the Son of Man in the sky; and THEN SHALL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN (Dan. vii. 13) with great power and glory. And He will send out His angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together the elect to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64; xxx. 4).

'Now learn from the fig-tree the lesson it teaches. As soon as its branches have become soft and it is bursting into leaf, you all know that summer is near. So also, when you see all these signs, you may be sure that it is near, at your very door. I tell you in solemn truth that the present generation will certainly not pass away until all this has taken place. Sky and earth will pass away, but my words shall not pass away.

'But as to that day and hour no one knows—not even the angels of heaven, nor the Son, but the Father alone. For as it was in the time of Noah (Gen. vii.), so it will be at the coming of the Son of Man. At that time, before the deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the ark, nor did they realise any danger till the deluge came and swept them all away; so will it be at the coming of the Son of Man. Then will two men be in the field: one will be taken away, and one left behind. Two women will be grinding at the millstone: one will be taken away, and one left behind. Keep watch therefore, for you do not know the day on which your Lord is coming. But of this be assured, that if the master of the house had known the hour at which the robber

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was coming, he would have kept awake, and not have allowed his house to be broken into. Therefore you also must be ready; for it is at a time when you do not expect Him that the Son of Man will come. 44

'Who therefore is the faithful and prudent servant whom his master has put in charge of his household to give them their rations at the appointed time? Blessed is that servant whom his master when he comes shall find so doing! In solemn truth I tell you that he will give him the management of all his property. But if the man, being a bad servant, should say in his heart, "My master is a long time in coming," and should begin to beat his fellow servants, while he eats and drinks with drunkards; the master of that servant will arrive on a day when he is not expecting him and at an hour of which he is unaware. He will cut him asunder, and will assign him a place among the hypocrites: there will be the weeping and the gnashing of teeth. 45 46 47 48 49 50 51

25 'Then will the Kingdom of heaven be found to be like ten bridesmaids who took their torches and went out to meet the bridegroom. Five of them were foolish and five were wise. For the foolish, when they took their torches, did not provide themselves with oil; but the wise, besides their torches, took oil in their flasks. The bridegroom was a long time in coming, so that meanwhile they all became drowsy and fell asleep. But at midnight there was a loud cry, 1 2 3 4 5 6

' "The bridegroom! Go out and meet him!"

'Then all those bridesmaids roused themselves and trimmed their torches. 7

' "Give us some of your oil," said the foolish ones to the wise, "for our torches are going out." 8

' "But perhaps," replied the wise, "there will not be enough for all of us. Go to the dealers rather, and buy some for yourselves." 9

'So they went to buy. But meanwhile the bridegroom came; those bridesmaids who were ready went in with him to the wedding banquet; and the door was shut. 10

'Afterwards the other bridesmaids came and cried, 11

' "Sir, Sir, open the door to us."

' "In truth I tell you," he replied, "I do not know you." 12

'Keep watch therefore; for you know neither the day nor the hour. 13

'Why, it is like a man who, when going on his travels, called 14

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his servants and entrusted his property to their care. To one he 15
gave five talents, to another two, to another one—to each according
to his capacity; and then started from home. Without delay the 16
one who had received the five talents went and employed them
in business, and gained five more. In the same way he who had 17
the two gained two more. But the man who had received the one 18
went and dug a hole and buried his master's money.

'After a long lapse of time the master of those servants returned, 19
and had a reckoning with them. The one who had received the 20
five talents came and brought five more, and said,

' "Sir, it was five talents that you entrusted to me: see, I have
gained five more."

' "You have done well, good and trustworthy servant," 21
replied his master; "you have been trustworthy in the manage-
ment of a little, I will put you in charge of much. Come and share
the joy of your master."

'The second, who had received the two talents, came and said, 22

' "Sir, it was two talents you entrusted to me: see, I have
gained two more."

' "Good and trustworthy servant, you have done well," his 23
master replied; "you have been trustworthy in the management
of a little, I will put you in charge of much. Come and share the
joy of your master."

'Next, the man who had the one talent in his keeping came and 24
said,

' "Sir, I knew you to be a severe man, reaping where you had
not sown and garnering what you had not winnowed. So being 25
afraid I went and buried your talent in the ground: here you
have what belongs to you."

' "You bad and slothful servant," replied his master, "did you 26
know that I reap where I have not sown, and garner what I have
not winnowed? Your duty, then, was to deposit my money in some 27
bank, and so when I came I should have got back my money with
interest. So take away the talent from him, and give it to the man 28
who has the ten." (For to every one who has, more shall be given, 29
and he shall have abundance; but from him who has nothing, even
what he has shall be taken away.) "But as for this worthless 30
servant, put him out into the darkness outside: there will be
the weeping and the gnashing of teeth."

'When the Son of Man comes in His glory, and all the angels 31
with Him, then will He sit upon His glorious throne, and all the 32
nations will be gathered into His presence. And He will separate

them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, 33 and the goats at His left.

‘Then the King will say to those at His right, 34

“Come, my Father’s blessed ones, inherit the kingdom prepared for you ever since the creation of the world. For I was 35 hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you gave me a welcome; I was ill- 36 clad, and you clothed me; I was ill, and you visited me; I was in prison, and you came to see me.”

“When, Lord,” the righteous will reply, “did we see Thee 37 hungry, and feed Thee; or thirsty, and give Thee drink? When did 38 we see Thee a stranger, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee ill or in prison, and 39 come to see Thee?”

‘And the King will answer them, 40

“In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.”

‘Then will He say to those at His left, 41

“Begone from me, with the curse resting upon you, into the eternal fire, which has been prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat; thirsty, and 42 you gave me nothing to drink; a stranger, and you gave me no 43 welcome; ill-clad, and you clothed me not; ill or in prison, and you visited me not.”

‘Then will they also answer, 44

“Lord, when did we see Thee hungry or thirsty or a stranger or ill-clad or ill or in prison, and not come to serve Thee?”

‘Then He will reply, 45

“In truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.”

‘And these shall go away into eternal punishment, but the 46 righteous into eternal life.’

26 When Jesus had ended all these sayings, He said to His 1 disciples:

‘You know that in two days’ time the Passover comes. And 2 the Son of Man will be delivered up to be crucified.’

Then the high priests and elders of the people assembled in 3 the court of the palace of the high priest Caiaphas, and con- 4

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sulted how to get Jesus into their power by stratagem and to put Him to death. But they said, 5

‘Not during the festival, lest there be a riot among the people.’

Now when Jesus was come to Bethany and was at the house of Simon the Leper, a woman came to Him with an alabaster jar of very costly perfume, which she poured over His head as He reclined at table. 6 7

‘Why such waste?’ indignantly exclaimed the disciples on seeing it; ‘this might have been sold for a considerable sum, and the money given to the poor.’ 8 9

Jesus heard it, and said to them, 10

‘Why are you vexing her? It is a gracious thing that she has done to me. The poor you always have with you, but me you have not always. In pouring this ointment over me, her object was to prepare me for burial. In solemn truth I tell you that wherever in the whole world this gospel shall be proclaimed, this deed of hers shall be spoken of in memory of her.’ 11 12 13

At that time one of the Twelve, called Judas Iscariot, went to the high priests and said, ‘What are you willing to give me if I betray him to you?’ 14 15

So they weighed out to him thirty shekels (Zech. xi. 12), and from that moment he was on the watch for an opportunity to betray Him. 16

On the first day of the Unleavened Bread the disciples came to Jesus with the question, 17

‘Where shall we make preparations for you to eat the Passover?’

‘Go into the city,’ He replied, ‘to a certain man, and tell him, “The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.” ’ 18

The disciples did as Jesus directed them, and got the Passover ready. 19

When evening came, He was at table with the twelve disciples, and the meal was proceeding, when Jesus said, 20 21

‘In solemn truth I tell you that one of you will betray me.’

Intensely grieved they began one after another to ask Him, 22

‘Can it be I, Master?’

‘One who has dipped his fingers in the bowl with me,’ He answered, ‘is the man who will betray me. The Son of Man goes His way as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It were better for that man if he had never been born.’ 23 24

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Then Judas, the disciple who was betraying Him, asked, 25

‘Can it be I, Rabbi?’

‘It is you,’ He replied.

During the meal Jesus took a Passover loaf, blessed it and 26
broke it. He then gave it to the disciples, saying,

‘Take this and eat it: it is my body.’

And He took a cup, and after a thanksgiving gave it to them, 27
saying,

‘Drink from it, all of you; for this is my blood, poured out for 28
many for the forgiveness of sins—the blood of the covenant.

I tell you that I will never again drink the juice of the vine till 29
the day when I drink the new wine with you in my Father’s
Kingdom.’

So they sang a hymn and went out to the Mount of Olives. 30

Then said Jesus, 31

‘This night all of you will turn against me; for it is written,
“I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK
WILL BE SCATTERED IN ALL DIRECTIONS” (Zech. xiii. 7). But after 32
I have risen to life again I will go before you into Galilee.’

‘All may turn against you,’ said Peter, ‘but I will never do so.’ 33

‘In truth I tell you,’ replied Jesus, ‘that this very night, before 34
the cock crows, you will three times disown me.’

‘Even if I must die with you,’ declared Peter, ‘I will never 35
disown you.’

In like manner protested all the disciples.

Then Jesus came with them to a place called Gethsemane. 36
And He said to the disciples,

‘Sit down here, whilst I go yonder and there pray.’

And He took with Him Peter and the two sons of Zebedee. 37
Then He began to be full of anguish and distress, and He said 38
to them,

‘My soul is crushed with anguish to the point of death; wait
here, and watch with me.’

Going forward a short distance He fell on His face and prayed. 39
‘My Father,’ He said, ‘if it is possible, let this cup pass away
from me; nevertheless, not as I will, but as Thou wilt.’

Then He came to the disciples and found them asleep, and He 40
said to Peter,

‘So none of you could keep awake with me for a single hour!
Keep awake, and pray that you may not enter into temptation: 41
the spirit is right willing, but the body is frail.’

Again a second time He went away and prayed, 42

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‘My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done.’

He came and again found them asleep, for they were very 43
weary. So He left them, and went away once more and prayed 44
a third time, again using the same words. Then He came to the 45
disciples and said,

‘Sleep on and rest.—See, the moment is close at hand when
the Son of Man is to be betrayed into the hands of sinful men.
Rouse yourselves. Let us be going. My betrayer is close at 46
hand.’

While He was still speaking, Judas, one of the Twelve, came up, 47
accompanied by a great crowd of men armed with swords and
bludgeons, sent by the high priests and elders of the people.
Now the betrayer had agreed upon a signal with them, saying, 48

‘The one whom I kiss is the man: lay hold of him.’

So he went straight to Jesus and said, 49

‘Peace to you, Rabbi!’

And he kissed Him affectionately.

‘Friend,’ said Jesus, ‘carry out your intention.’ 50

Then they came and laid their hands on Jesus and seized Him.
But one of those with Jesus drew his sword and struck the high 51
priest’s servant, cutting off his ear.

‘Put back your sword again,’ said Jesus, ‘for all who draw the 52
sword shall perish by the sword. Or do you suppose I cannot 53
entreat my Father and He would instantly send to my help more
than twelve legions of angels? In that case how are the scriptures 54
to be fulfilled which declare that thus it must be?’

Then said Jesus to the crowds, 55

‘Have you come out as if to fight with a robber, with swords
and bludgeons to take me? Day after day I have been sitting
teaching in the Temple, and you did not arrest me. But all this 56
has taken place in order that the writings of the prophets may
be fulfilled.’

Then the disciples all left Him and fled.

But the officers who had laid hold of Jesus led Him away to 57
Caiaphas the high priest, at whose house the scribes and the
elders had assembled. And Peter kept following Him at a distance, 58
till he came to the court of the high priest’s palace, where
he entered and sat down among the police officers to see the
issue.

Meanwhile the high priests and the whole Sanhedrin were 59
seeking false testimony against Jesus in order to put Him to

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death; but they could find none, although many false witnesses 60
came forward. At length there came two who testified, 61

‘This man said, “I am able to pull down the sanctuary of God
and three days afterwards to build a new one.”’

Then the high priest stood up and asked Him, 62

‘Have you no answer to make? What is this evidence they are
bringing against you?’

Jesus, however, remained silent. Again the high priest 63
addressed Him.

‘In the name of the living God,’ he said, ‘I now put you on
your oath: tell us whether you are the Christ, the Son of God.’

‘I am He,’ replied Jesus. ‘And I tell you all that, hereafter, you 64
will see THE SON OF MAN SITTING AT THE RIGHT HAND of the
Divine Power, AND COMING ON THE CLOUDS OF HEAVEN’ (Ps. cx. 1;
Dan. vii. 13).

Then the high priest tore his clothes and exclaimed, 65

‘Impious words! What further need have we of witnesses!
See, you have now heard His impiety. What is your verdict?’ 66

‘He deserves to die,’ they replied.

Then they spat in His face, and struck Him—some with the 67
fist, some with the open hand—saying, 68

‘Christ, prove yourself a prophet by telling us who it was that
struck you.’

Peter meanwhile was sitting outside in the court of the palace, 69
when one of the maidservants came over to him and said,

‘You too were with Jesus the Galilaean.’

He denied it before them all, saying, 70

‘I do not know what you mean.’

Soon afterwards he went out and stood in the gateway, when 71
another girl saw him, and said, addressing the people there,

‘This man was with Jesus the Nazarene.’

Again he denied it with an oath. 72

‘I do not know the man,’ he said.

A short time afterwards the people standing there came and 73
said to Peter,

‘Certainly you too are one of them, for your accent shows it.’

Then he began with curses and oaths to declare, 74

‘I do not know the man.’

Immediately a cock crowed, and Peter recollected the words 75
of Jesus, how He had said,

‘Before the cock crows you will three times disown me.’

And he went out and wept aloud, bitterly.

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27 When morning came all the high priests and the elders of 1
the people consulted together against Jesus to put Him to death;
and binding Him they led Him away and handed Him over to 2
Pilate the governor.

Then when Judas, who had betrayed Him, saw that He was 3
condemned, smitten with remorse he brought back the thirty
shekels to the high priests and elders and said, 4

‘I have sinned in betraying to death one who is innocent.’

‘What does that matter to us?’ they replied; ‘it is your
business.’

Flinging the shekels into the sanctuary, he left the place, and 5
went and hanged himself. When the high priests had gathered 6
up the money, they said,

‘It is illegal to put it into the treasury, because it is the price
of blood.’

So after consulting together they spent the money in the 7
purchase of the Potter’s Field as a burial place for people
not belonging to the city; for which reason that piece of 8
ground received the name, which it still bears, of ‘the Field of
Blood.’

Then were fulfilled the words spoken by the prophet Jeremiah, 9
‘AND I TOOK THE THIRTY SHEKELS, THE PRICE OF THE ONE WHO
WAS PRICED—ON WHOM SOME OF THE ISRAELITES HAD SET A PRICE,
AND GAVE THEM FOR THE POTTER’S FIELD, AS THE LORD DIRECTED 10
ME’ (Zech. xi. 13).

Meanwhile Jesus was brought before the governor, and the 11
latter put the question, ‘Are you the King of the Jews?’

‘I am,’ He answered.

When, however, the high priests and the elders brought their 12
charges against Him, He said not a word in reply.

‘Do you not hear,’ asked Pilate, ‘what a mass of evidence they 13
are bringing against you?’

But He made no reply to a single accusation, so that the 14
governor was greatly astonished.

Now it was the governor’s custom at the festival to release 15
some one prisoner, whomsoever the populace desired; and at this 16
time they had a notorious prisoner called Barabbas. So when 17
they were now assembled Pilate appealed to them.

‘Whom shall I release to you,’ he said, ‘Barabbas, or Jesus
the so-called Christ?’

For he knew that it was from envious hatred that Jesus had 18
been brought before him.

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While he was sitting on the tribunal a message came to him 19
from his wife.

‘Have nothing to do with that innocent man,’ she said, ‘for
during the night I have suffered terribly in a dream through him.’

The high priests, however, and the elders persuaded the 20
crowd to ask for Barabbas and to demand the death of Jesus. So 21
when the governor in reply asked them, ‘Which of the two shall
I release to you?’—they cried,

‘Barabbas!’

‘What then,’ said Pilate, ‘shall I do with Jesus, the so-called 22
Christ?’

With one voice they shouted,

‘Let him be crucified!’

‘But what crime has he committed?’ asked Pilate. 23

They, however, kept on furiously shouting,

‘Let him be crucified!’

So when he saw that he could gain nothing, but that on the 24
contrary there was a riot threatening, he took some water and
washed his hands in sight of them all, saying,

‘I am not responsible for this bloodshed: you must answer
for it.’

‘His blood,’ replied all the people, ‘be on us and on our 25
children!’

Then he released Barabbas to them; but he had Jesus 26
scourged, and gave Him up to be crucified.

Then the governor’s soldiers took Jesus into the Praetorium, 27
and called together the whole battalion to make sport of Him.
Stripping off His garments, they put on Him a scarlet cloak. 28
They twisted a wreath of thorny twigs and put it on His head, 29
and as a sceptre they put a cane in His right hand, and kneeling
to Him they shouted in mockery,

‘Hail, King of the Jews!’

Then they spat upon Him, and taking the cane they repeatedly 30
struck Him on the head with it. At last, having finished their 31
sport, they took off the cloak, clothed Him again in His own
garments, and led Him away for crucifixion.

Going out they met a Cyrenean named Simon, whom they 32
compelled to carry the cross of Jesus; and so they came to a place 33
called Golgotha, which means ‘skull-ground.’ Here they gave 34
Jesus a mixture of wine and gall to drink, but having tasted it
He refused to drink it. After crucifying Him, they divided His 35
garments among them by lot, and sat down there on guard. 36

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Over His head they placed a written statement of the charge 37
against Him:

THIS IS JESUS THE KING OF THE JEWS

At the same time two robbers were crucified with Him, one at 38
His right hand and the other at His left.

And the passers-by reviled Him. They shook their heads at 39
Him and said, 40

‘You who would pull down the sanctuary and build a new one
within three days, save yourself. If you are God’s Son, come
down from the cross.’

In like manner the high priests also, together with the scribes 41
and the elders, taunted Him.

‘He saved others,’ they said, ‘himself he cannot save! He is 42
the King of Israel! Let him now come down from the cross, and
we will believe in him. His trust is in God: let God deliver him 43
now, if He will have him; for he said, “I am God’s Son.” ’

Insults of the same kind were heaped on Him even by the 44
robbers who were crucified with Him.

Now from noon until three o’clock in the afternoon there was 45
darkness over the whole land; and about three o’clock Jesus cried 46
out in a loud voice,

‘ELI, ELI, LEMA SABACHTHANI?’ that is to say, ‘MY GOD, MY
GOD, WHY HAST THOU FORSAKEN ME?’ (Ps. xxii. 1).

‘The man is calling for Elijah,’ said some of the bystanders. 47

One of them ran forthwith, and filling a sponge with sour wine 48
put it on the end of a cane and offered it Him to drink; while the 49
rest said,

‘Stay! Let us see whether Elijah is coming to deliver him.’

Then Jesus uttered another loud cry, and yielded up His 50
spirit.

Immediately the curtain of the sanctuary was torn in two from 51
top to bottom: the earth quaked; the rocks split; the tombs 52
opened; and many of the saints who were asleep in death awoke.
And coming out of their tombs after Christ’s resurrection, they 53
entered the holy city and showed themselves to many.

As for the captain and his soldiers who were with him keeping 54
guard over Jesus, when they witnessed the earthquake and the
other occurrences, they were filled with terror, and exclaimed,

‘Assuredly he was God’s Son.’

And there were there, looking on from a distance, a number of 55
women who had followed Jesus from Galilee in attendance upon

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Him; among them being Mary of Magdala, Mary the mother of 56
James and Joses, and the mother of the sons of Zebedee.

Towards sunset there came a wealthy man from Arimathaea, 57
named Joseph, who had himself become a disciple of Jesus. He 58
went to Pilate and begged to have the body of Jesus, and Pilate
ordered it to be given to him. So Joseph took the body and wrapped 59
it in clean linen. He then laid it in his own new tomb which 60
he had hewn in the solid rock, and after rolling a great stone
against the door of the tomb he went home. Mary of Magdala 61
and the other Mary were both present there, sitting opposite to
the sepulchre.

On the next day, the day after the Preparation, the high 62
priests and the Pharisees came in a body to Pilate.

‘Sir,’ they said, ‘we recollect that while still alive that impostor 63
said: “After three days I shall rise to life again.” So give orders 64
for the sepulchre to be securely guarded till the third day, for
fear his disciples should go and steal the body and then tell the
people that he has come back to life; and so the last imposture will
be more serious than the first.’

‘You can have a guard,’ said Pilate: ‘go and make all safe, as 65
best you can.’

So they went there and made the sepulchre secure, sealing 66
the stone, besides setting the guard.

28 After the sabbath, in the early dawn of the first day of the 1
week, Mary of Magdala and the other Mary came to see the
sepulchre. But to their surprise there had been a great earth- 2
quake; for an angel of the Lord had descended from heaven, and
had come and rolled back the stone, and was sitting upon it.
His appearance was like lightning, and his raiment white as 3
snow. For fear of him the guards trembled violently, and became 4
like dead men. But the angel said to the women, 5

‘Dismiss your fears. I know that it is Jesus that you are looking
for—the crucified One. He is not here: He has come back to 6
life, as He foretold. Come and see the place where He lay. And 7
go quickly and tell His disciples that He has risen from the dead
and is going before you into Galilee: there you shall see Him.
Remember, I have told you.’

They quickly left the tomb and ran, still terrified but full of 8
great joy, to carry the news to His disciples. And then suddenly 9
they saw Jesus coming to meet them.

‘Peace be to you,’ He said.

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And they came and clasped His feet, bowing to the ground
before Him. Then He said, 10

‘Dismiss all fear! Go and take word to my brethren to go into
Galilee; there they shall see me.’

While they went on this errand, some of the guards came into 11
the city and reported to the high priests all that had happened.
So the latter held a conference with the elders, and after con- 12
sultation with them they heavily bribed the soldiers, telling them 13
to say,

‘His disciples came during the night and stole his body while
we were asleep.’

‘And if this,’ they added, ‘is reported to the governor, we will 14
satisfy him and screen you from punishment.’

So they took the money and did as they were instructed; and 15
this story was spread about among the Jews, and is current to this
day.

As for the eleven disciples, they departed for Galilee, to the hill 16
where Jesus had arranged to meet them. There they saw Him 17
and prostrated themselves before Him. Yet some doubted.

Jesus, however, came near and said to them, 18

‘All authority in heaven and on earth has been given to me.
Go therefore and make disciples of all the nations; baptize them 19
into the name of the Father, and of the Son, and of the Holy
Spirit; and teach them to observe every command which I have 20
given you. And remember, I am with you always, day by day,
until the close of the age.’

THE GOSPEL ACCORDING TO ST. MARK

1 The beginning of the gospel of Jesus Christ the Son of 1
God.

As it is written in Isaiah the prophet, 2

‘SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
WHO WILL PREPARE THY WAY’ (Mal. iii. 1);

‘THE VOICE OF ONE CRYING ALOUD: 3

“IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT” ’ (Isa. xl. 3).

So John the Baptizer came, and was in the desert, proclaiming 4
a baptism of the penitent for forgiveness of sins. There went out 5
to him people of all classes from Judaea, and from the inhabitants
of Jerusalem, and were baptized by him in the river Jordan,
making open confession of their sins.

John’s clothing was of camel’s hair, and he wore a leather 6
girdle; and his food was locusts and wild honey. His proclamation 7
was,

‘There is One coming after me mightier than I—One whose
sandal-strap I am unworthy to stoop down and unfasten. I have 8
baptized you with water, but He will baptize you with the Holy
Spirit.’

At that time Jesus came from Nazareth in Galilee and was 9
baptized by John in the Jordan; and immediately on His coming 10
up out of the water He saw the sky parting asunder, and the
Spirit like a dove coming down upon Him; and a voice came 11
from the sky, saying,

‘Thou art My Son, the Beloved: in Thee is My delight’ (Ps. ii.
7; Isa. xlii. 1).

At once the Spirit impelled Him to go out into the desert, 12
where He remained for forty days, tempted by Satan; and He 13
was among the wild beasts, but the angels waited upon Him.

Then, after John had been thrown into prison, Jesus came 14
into Galilee proclaiming the gospel of God.

‘The time has fully come,’ He said, ‘and the Kingdom of 15
God is close at hand: repent, and believe this good news.’

One day, passing along the shore of the Lake of Galilee, He 16
saw Simon and Andrew, Simon’s brother, throwing their nets in
the lake; for they were fishermen.

ST. MARK I

‘Come and follow me,’ said Jesus, ‘and I will make you fishers 17
for men.’

At once they left their nets and followed Him. Going on a 18,
little farther He saw James the son of Zebedee and his brother 19
John: they also were in their boat mending their nets, and He 20
immediately called them. They therefore left their father
Zebedee in the boat with the hired men, and followed Him.

So they came to Capernaum. And on the next sabbath He went 21
to the synagogue and began to teach. The people listened with 22
amazement to His teaching; for there was authority about it: it was
very different from that of the scribes. All at once, a man with a 23
foul spirit in their synagogue screamed out:

‘What have you to do with us, Jesus the Nazarene? Have you 24
come to destroy us? I know who you are—God’s Holy One.’

But Jesus rebuked the spirit, saying, 25
‘Silence! come out of him.’

So the foul spirit, after throwing the man into convulsions, 26
came out of him with a loud cry. And all were awe-struck, so 27
that they began to ask one another,

‘What does this mean? Here is a new sort of teaching—and
a tone of authority! Even to foul spirits he issues orders and they
obey him!’

And His fame spread at once everywhere through all the sur- 28
rounding country of Galilee.

Then on leaving the synagogue they came at once, with James 29
and John, to the house of Simon and Andrew. Now Simon’s 30
mother-in-law was ill in bed with a fever, and without delay they
told Him about her. So He went to her, and taking her hand He 31
raised her to her feet: the fever left her, and she began to wait
upon them.

When it was evening, after sunset people came bringing 32
Him all who were ill and the demoniacs; and the whole town 33
was assembled at the door. And He cured numbers of people 34
who were ill with various diseases, and He drove out many
demons; not allowing the demons to speak, because they knew
Him.

In the morning He rose early, while it was still quite dark, and 35
leaving the house He went away to a solitary place and there
prayed. And Simon and the others searched everywhere for Him. 36
When they found Him they said, 37

‘Every one is looking for you.’

He replied, ‘Let us go elsewhere, to the neighbouring country 38

ST. MARK I—II

towns, in order that I may preach there also; because for that purpose I came forth.'

And He went through all Galilee, preaching in the synagogues 39 and expelling the demons.

One day there came a leper to Jesus entreating Him, and 40 pleading on his knees.

'If you are willing,' he said, 'you are able to cleanse me.'

Moved with pity Jesus reached out His hand and touched him. 41

'I am willing,' He said, 'be cleansed.'

The leprosy at once left him, and he was cleansed. Jesus at 42, once sent him away, sternly charging him, and saying, 43,

'Be careful not to tell any one, but go and show yourself to the 44 Priest, and for your purification present the offerings that Moses appointed as evidence to them.'

But the man went out, and began to tell every one and to 45 spread the news in all directions, so that it was no longer possible for Jesus to go openly into any town. He had to remain outside in unfrequented places, and people came to Him from all parts.

2 After some days He entered Capernaum again, and it soon 1 became known that He was at home; and such numbers of 2 people came together that there was no longer room for them even round the door. He was speaking the word to them, when 3 there came a party of people bringing a paralysed man—four men carrying him. Finding themselves unable, however, to bring 4 him to Jesus because of the crowd, they untiled the roof just over His head, and after clearing an opening they lowered the mat on which the paralytic was lying.

Seeing their faith, Jesus said to the paralytic, 5
'My son, your sins are pardoned.'

Now there were some of the scribes sitting there, who 6 reasoned in their hearts,

'Why does this man use such words? he is blaspheming. Who 7 can pardon sins but One—that is, God?'

At once becoming aware that they were thus reasoning in their 8 minds, Jesus asked them,

'Why do you thus argue in your minds? Which is easier?—to 9 say to this paralytic, "Your sins are pardoned," or to say, "Rise, take up your mat, and walk"? But that you may know that the 10 Son of Man has authority on earth to pardon sins'—

He turned to the paralytic, and said,

'To you I say, "Rise, take up your mat and go home." ' 11

ST. MARK II

The man rose, and immediately under the eyes of all took up 12
his mat and went out, so that they were all filled with astonish-
ment, gave the glory to God, and said,

‘We never saw anything like this.’

Again He went out to the shore of the lake, and the whole 13
multitude kept coming to Him, and He taught them. And as 14
He passed by, He saw Levi the son of Alphaeus sitting at the
toll office, and said to him,

‘Follow me.’

So he rose and followed Him.

When He was at table in Levi’s house, a large number of tax- 15
gatherers and sinners were at table with Jesus and His disciples;
for there were many such who followed Him. But when the 16
scribes of the Pharisee sect saw Him eating with the sinners and
the tax-gatherers, they said to His disciples,

‘He is eating and drinking with the tax-gatherers and sinners!’

Jesus heard the words, and He said,

17

‘It is not the healthy who require a doctor, but the sick: I did
not come to call the righteous, but sinners.’

Now John’s disciples and those of the Pharisees were keeping 18
a fast. And they came and asked Him,

‘How is it that John’s disciples and those of the Pharisees are
fasting, and yours are not?’

‘Can the bridegroom’s party fast while the bridegroom is 19
among them?’ replied Jesus. ‘As long as they have the bride-
groom with them, fasting is impossible. But a time will come 20
when the bridegroom will be taken away from them; then they
will fast. No one mends an old garment with a patch of un- 21
shrunk cloth. Otherwise, the added patch tears away from it—
the new from the old—and a worse hole is made. And no one 22
pours new wine into old wineskins. Otherwise the wine will
burst the skins, and both wine and skins are lost. New wine
needs fresh skins!’

One sabbath He was walking through the wheatfields, when 23
His disciples began to pluck the ears of wheat as they went. So 24
the Pharisees said to Him,

‘Look! why are they doing what on the sabbath is unlawful?’

‘Have you never read,’ Jesus replied, ‘what David did when he 25
had need and he and his men were hungry: how he entered the 26
house of God in the high-priesthood of Abiathar, and ate the
Presented Loaves—which none but the priests are allowed to
eat—and gave some to his men also?’ (1 Sam. xxi. 6).

ST. MARK II—III

And Jesus said to them:

‘The sabbath was made for man, not man for the sabbath; 27
so that the Son of Man is Lord even of the sabbath.’ 28

3 At another time when He went to the synagogue, there was 1
a man there with one hand shrivelled up. They closely watched 2
Him to see whether He would cure him on the sabbath, so as to
have a charge to bring against Him.

‘Come forward,’ said He to the man with the shrivelled hand. 3

Then he asked them, 4

‘Are we allowed to do good on the sabbath, or to do evil? to
save a life, or to destroy one?’

They remained silent. Grieved and indignant at the hardening 5
of their hearts, He looked round on them with anger, and said to
the man,

‘Stretch out your hand.’

He stretched it out, and the hand was completely restored.
But the Pharisees left the synagogue and at once held a con- 6
sultation with the Herodians against Jesus, to devise some means
of destroying Him.

So Jesus withdrew with His disciples to the lake, and a vast 7
crowd of people from Galilee followed Him. And from Judaea
and Jerusalem and Idumaea and from beyond the Jordan and 8
from the district of Tyre and Sidon there came to Him a vast
crowd, hearing of all that He was doing. Therefore He gave 9
directions to His disciples to keep a small boat always ready
because of the throng, to prevent their crushing Him. For He had 10
cured many of the people, so that all who had any ailments
pressed upon Him, to touch Him. And the foul spirits, whenever 11
they saw Him, threw themselves down at His feet, screaming out:

‘You are the Son of God.’

But He absolutely forbade them to say who He was. 12

Then He went up the hill, and called those whom He Himself 13
chose, and they came to Him. And He appointed twelve of them, 14
that they might be with Him, and that He might send them
forth to preach, with authority to expel the demons. These 15,
twelve were Simon (to whom He gave the surname of Peter), 16
James the son of Zebedee and John the brother of James (these 17
two He surnamed Boanerges, that is ‘Sons of Thunder’), Andrew, 18
Philip, Bartholomew, Matthew, Thomas, James the son of
Alphaeus, Thaddaeus, Simon the Cananaean, and Judas Iscariot, 19
the man who betrayed Him.

ST. MARK III—IV

And He went into a house. But again the crowd assembled, 20
so that there was no opportunity for them even to snatch a meal.
Hearing of this, His relatives set out to seize Him by force, for 21
they said,

‘He is out of his mind.’

The scribes, too, who had come down from Jerusalem, said, 22
‘He has Beelzebul in him; and it is by the power of the prince
of the demons that he expels the demons.’

So He called them to Him, and with a parable He appealed to 23
them, saying,

‘How is it possible for Satan to expel Satan? For if civil war 24
breaks out in a kingdom, nothing can make that kingdom last;
and if a family splits into parties, that family cannot continue. 25
So if Satan has risen in arms and has made war upon himself, 26
stand he cannot, but meets his end. Indeed, no one can go into 27
a strong man’s house and carry off his property, unless he first
binds the strong man, and then he will plunder his house. In 28
truth I tell you that all their sins may be pardoned to the sons of
men, and all their blasphemies, however they may have blas-
phemed; but whoever blasphemes against the Holy Spirit 29
remains for ever unpardoned: he is guilty of an eternal sin.’

This was because they said, 30

‘He is possessed by a foul spirit.’

By this time His mother and His brothers arrive, and standing 31
outside they send a message to Him to call Him. Now a crowd 32
was sitting round Him; so they tell Him,

‘Your mother and your brothers and sisters are outside,
inquiring for you.’

‘Who are my mother and my brothers?’ He replied. 33

And, fixing His eyes on the people who were sitting round 34
Him in a circle, He said,

‘Here are my mother and my brothers. For wherever there is 35
one who has been obedient to God, there is my brother, my
sister, and my mother.’

4 Once more He began to teach by the side of the lake, and 1
a vast multitude of people came together to listen to Him. He
therefore went on board the boat and sat there, a little way from
the land; and all the people were on the shore close to the water.
Then He taught them much by means of parables; and in His 2
teaching He said,

‘Listen! A sower went out to sow. As he sowed, some of the 3, 4

ST. MARK IV

seed fell by the way-side, and the birds came and pecked it up. Some fell on the rocky ground where it found but little earth, 5 and it shot up quickly because it had no depth of soil; but when 6 the sun was risen, it was scorched, and through having no root it withered away. Some, again, fell among the thorns; and the 7 thorns sprang up and stifled it, so that it yielded no crop. But 8 some of the seed fell into good ground, and gave a return: it came up and increased, and yielded thirty, sixty, or a hundred fold.'

'Listen,' He added, 'every one who has ears to hear!' 9

When He was alone, the Twelve and the others who were 10 about Him asked Him to explain His parables.

'To you,' He replied, 'has been entrusted the secret truth 11 concerning the Kingdom of God; but to those others outside your number all this is spoken in parables, that 12

' "THEY MAY LOOK AND LOOK, BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
LEST PERCHANCE THEY SHOULD TURN AND BE PARDONED "'
(Isa. vi. 10).

'Do you all miss the meaning of this parable?' He added; 13 'how then will you understand the rest of my parables?'

'What the sower sows is the word. Those who receive the 14 seed by the way-side are those in whom the word is sown, but, 15 when they have heard it, Satan comes at once and carries away the word sown in them. In the same way those who receive the 16 seed on the rocky places are those who, when they have heard the word, at once accept it joyfully, but they have no root within 17 them. They last for a time; then, when suffering or persecution comes because of the word, they stumble and fall. Others there 18 are who receive the seed among the thorns: these are they who have heard the word, but worldly cares and the deceitfulness of 19 wealth and absorption in other attractions come in and stifle the word, and it becomes unfruitful. Those, on the other hand, who 20 have received the seed on the good ground, are all who hear the word and welcome it, and yield a return of thirty, sixty, or a hundred fold.'

He went on to say, 21

'Is the lamp brought in to be put under the bushel-measure, or under the bed? Is it not that it may be placed on the lamp-stand? Why, there is nothing hidden except to be disclosed, nor 22 has anything been made a secret but that it may come to light.

Listen, every one who has ears to hear!' 23

He also said to them, 24

'Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For he who has 25 will have more given him; and from him who has not, even what he has will be taken away.'

Another saying of His was this: 26

'The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, 27 while the seed sprouts and grows tall, he knows not how. Of itself 28 the land produces the crop—first the blade, then the ear; afterwards the perfect grain in the ear. But no sooner is the crop ripe, 29 than he sends the reapers, because the time of harvest has come.'

Another saying of His was this: 30

'How are we to picture the Kingdom of God? or by what parable shall we represent it? It is like a mustard-seed, which, when 31 sown in the earth, is the smallest of all the seeds in the world; yet 32 when sown it springs up and becomes larger than all the herbs, and throws out great branches, so that the birds roost under its shadow.'

With many such parables He would speak the word to them 33 according to their capacity for receiving it. But except in parables 34 He spoke nothing to them; while to His own disciples He explained everything, in private.

The same day, in the evening, He said to them, 35

'Let us cross to the other side.'

So they got away from the crowd, and took Him, as He was, 36 in the boat; and other boats accompanied Him. But a heavy 37 squall came on, and the waves were now dashing into the boat, so that it was fast filling. But He Himself was in the stern asleep, 38 with His head on the cushion: so they woke Him.

'Rabbi,' they cried, 'is it nothing to you that we are drowning?'

So He roused Himself and rebuked the wind, and said to the 39 waves,

'Silence! Be still!'

The wind sank, and there was perfect calm.

'Why are you so timid?' He asked; 'have you still no faith?' 40

Then they were filled with terror, and began to say to one 41 another,

'Who then is this? For even wind and sea obey Him.'

5 So they arrived at the opposite shore of the lake, in the 1 country of the Gerasenes. At once, on His landing, there came 2 from the tombs to meet Him a man possessed by a foul spirit.

ST. MARK V

This man lived among the tombs, nor could any one now secure 3
him even with a chain; for many a time he had been left securely 4
bound in fetters and chains, but afterwards the chains lay torn
link from link, and the fetters in fragments, and there was no one
strong enough to master him. And constantly, day and night, he 5
remained among the tombs or on the hills, shrieking, and mang-
ling himself with sharp stones. When he saw Jesus in the 6
distance, he ran and threw himself at His feet, crying out in a loud 7
voice,

‘What hast Thou to do with me, Jesus, Son of God Most
High? In God’s name I implore Thee not to torment me.’

For He had said to him, 8

‘Foul spirit, come out of the man.’

Jesus also questioned him. 9

‘What is your name?’ He said.

‘Legion,’ he replied, ‘for there are a host of us.’

And he earnestly entreated Him not to send them away out of 10
the country.

Feeding there, on the mountain slope, was a great herd of 11
swine. So they besought Jesus. 12

‘Send us to the swine,’ they said, ‘that we may enter them.’

He gave them leave; and the foul spirits came out and entered 13
the swine; and the herd—about two thousand in number—rushed
headlong down the steep into the lake and were drowned in the
lake. The swineherds fled, and spread the news in town and country. 14
So the people went to see what had happened. And when they 15
came to Jesus, they beheld the demoniac quietly seated, clothed
and of sane mind—the man who had had the legion: and they
were awe-struck. And those who had seen it told them what had 16
happened to the demoniac, and all about the swine. Then they 17
began to entreat Him to depart from their district.

As He was embarking, the man who had been possessed asked 18
permission to accompany Him. But He would not allow it. 19

‘Go home to your family,’ He said, ‘and report to them all
that the Lord has done for you, and the mercy He has shown you.’

The man departed, and proclaimed everywhere in Decapolis 20
all that Jesus had done for him; and all were astonished.

When Jesus had re-crossed in the boat to the other side, a vast 21
multitude collected round Him; and He was on the shore of the
lake, when there came one of the rulers of the synagogue (he was 22
called Jairus) who, on beholding Him, threw himself at His feet,
and besought Him with many entreaties. 23

ST. MARK V

'My little daughter,' he said, 'is at the point of death: I pray you come and lay your hands upon her, that she may recover and live.'

And Jesus went with him. And a dense crowd followed Him, 24 and thronged Him on all sides.

Now a woman who for twelve years had been troubled with 25 haemorrhage, and had suffered much from a number of doctors 26 and had spent all she had without receiving benefit but rather growing worse, heard of Jesus. And she came in the crowd 27 behind Him and touched His cloak; for she said, 28

'If I but touch His clothes, I shall be cured.'

In a moment the flow of her blood ceased, and she felt in herself 29 that her complaint was cured. Immediately Jesus, well knowing 30 that healing power had gone from Him, turned round in the crowd and asked,

'Who touched my clothes?'

'You see the multitude pressing you on all sides,' His disciples 31 exclaimed, 'and yet you ask, "Who touched me?"'

But He continued looking about to see the person who had 32 done this, until the woman, frightened and trembling, knowing 33 what had happened to her, came and threw herself at His feet, and told Him all the truth.

'Daughter,' He said, 'your faith has cured you: go in peace, 34 and be free from your complaint.'

While He is yet speaking, men come from the house to the 35 ruler, and say,

'Your daughter is dead: why trouble the Rabbi further?'

But Jesus, disregarding their words, said to the ruler, 36

'Do not be afraid: only have faith.'

And He allowed no one to accompany Him except Peter and 37 the brothers James and John. So they come to the ruler's house. 38 Here He gazes on a scene of uproar, with people weeping aloud and wailing. He goes in. 39

'Why all this outcry and loud weeping?' He asks; 'the child is asleep, not dead.'

And they jeered at Him. But He puts them all out, takes the 40 child's father and mother and those He has brought with Him, and enters the room where the child lies. Then, taking her by the 41 hand, He says to her,

'Talithà, koum'; that is to say, 'Little girl, I bid you to wake!'

Instantly the little girl rises to her feet and begins to walk (for 42 she was twelve years old). They were at once beside themselves

with utter astonishment; but He gave strict injunctions that the 43
 matter should not be made known, and directed them to give her
 something to eat.

6 Leaving that place He came into His own country, accom- 1
 panied by His disciples. On the sabbath He began to teach in 2
 the synagogue; and many, as they heard Him, were astonished.

‘Where did he acquire all this?’ they asked. ‘What is this
 wisdom that has been given to him? And what are these miracles
 which his hands perform? Is not this the carpenter, Mary’s son, 3
 the brother of James and Joses, Jude and Simon? And do not his
 sisters live here among us?’

So they took offence at Him. But Jesus said to them, 4

‘There is no prophet without honour except in his own country,
 and among his own relatives, and in his own home.’

And He could not do any miracle there, except that He 5
 laid His hands on a few sick folk and cured them; and He 6
 wondered at their unbelief. So He went round the adjacent
 villages, teaching.

Then summoning the Twelve to Him, He proceeded to send 7
 them out by twos, and gave them authority over the foul spirits.
 He charged them to take nothing for the journey except a stick; 8
 no bread, no bag, and not a penny in their pockets, but to go 9
 wearing sandals.

‘And do not,’ He said, ‘put on an extra inner garment. Wher- 10
 ever you enter a house, make it your home till you leave that place.
 But wherever they will not receive you or listen to you, when you 11
 leave shake off the very dust from under your feet as a protest
 against them.’

So they set out, and preached, in order that men might repent. 12
 Many demons they expelled, and many invalids they anointed 13
 with oil and cured.

King Herod heard of all this (for the name of Jesus had become 14
 widely known), and he said,

‘John the Baptizer has come back to life, and that is why these
 miraculous powers are working in him.’

Others asserted that He was Elijah. 15

Others again said,

‘He is a prophet, like one of the great prophets.’

But when Herod heard of Him, he said, 16

‘That John, whom I beheaded, has come back to life.’

For Herod himself had sent and arrested John, and had kept 17

ST. MARK VI

him in prison in chains, for the sake of Herodias, his brother Philip's wife; because he had married her. For John told Herod, 18
'You have no right to be living with your brother's wife.'

Therefore Herodias bore a grudge against him and wished to 19
take his life, but could not; for Herod stood in awe of John, 20
knowing him to be an upright and holy man, and he protected
him. After listening to him he was in great perplexity, and yet
he found a pleasure in listening. At length Herodias found her 21
opportunity. Herod on his birthday gave a banquet to the nobles of
his court and to the tribunes and the principal people in Galilee,
at which Herodias's own daughter came in and danced, and so 22
charmed Herod and his guests that he said to her,

'Ask me for anything you please, and I will give it to you.'

He even swore to her, 23

'Whatever you ask me for I will give you, up to half my
kingdom.'

She at once went out and said to her mother: 24

'What shall I ask for?'

'The head of John the Baptizer,' she replied.

The girl immediately came in, in haste, to the King and made 25
her request.

'My desire is,' she said, 'that you will give me, here and now,
on a dish, the head of John the Baptist.'

Then the King, though intensely sorry, yet for the sake of his 26
oaths, and of his guests, would not break faith with her. He at 27
once sent a soldier of his guard with orders to bring John's head.
So he went and beheaded him in the prison, and brought his head 28
on a dish and gave it to the young girl, who gave it to her mother.
When John's disciples heard of it, they came and took away his 29
body and laid it in a tomb.

When the apostles reassembled round Jesus, they reported 30
to Him all they had done and all they had taught. Then He said 31
to them,

'Come away, all of you, to a quiet place, and rest awhile.'

For there were many coming and going, so that they had no
time even for meals. Accordingly they went away in the boat to 32
a solitary place. But the people saw them going, and many 33
recognized them; so they hastened there on foot from all the
neighbouring towns, and arrived before them. So when Jesus 34
landed, He saw a vast multitude; and His heart was moved with
pity for them, because they were like sheep without a shepherd,
and He proceeded to teach them many things.

ST. MARK VI

By this time it was late: so His disciples came to Him, and said, 35
‘This is a lonely place, and the hour is now late: send them 36
away that they may go to the farms and villages near and buy
themselves something to eat.’

‘Give them food yourselves,’ He replied. 37

‘Are we,’ they asked, ‘to go and buy two hundred shillings’
worth of bread and give them food?’

‘How many loaves have you?’ He inquired; ‘go and see.’ 38

So they found out, and said,

‘Five; and a couple of fish.’

So He directed them to make all recline in companies on the 39
green grass. And they settled down in groups of hundreds and 40
of fifties. Then He took the five loaves and the two fish, and lift- 41
ing His eyes to heaven He blessed the food. Then He broke the
loaves into portions, which He handed to the disciples to dis-
tribute; giving pieces also of the two fish to them all. All ate and 42
were fully satisfied. And they took up broken portions enough to 43
fill twelve baskets, besides pieces of the fish. Those who ate the 44
bread were five thousand men.

Immediately afterwards He made His disciples go on board 45
the boat and cross over to Bethsaida, leaving Him behind to
dismiss the crowd. He then bade the people farewell, and went 46
away up the hill to pray.

When evening was come, the boat was half way across the 47
lake, while He Himself was on shore alone. But seeing them 48
distressed with rowing (for the wind was against them), about
the fourth watch of the night He came towards them walking on
the lake, as if intending to pass them. They saw Him walking on 49
the water, and thinking that it was a ghost they cried out; for they 50
all saw Him and were terrified. He, however, immediately spoke
to them.

‘There is no danger,’ He said; ‘it is I; do not be alarmed.’

Then He went up to them and entered the boat, and the wind 51
lulled; and they were beside themselves with amazement; for 52
they had not learned the lesson taught by the loaves, but their
minds were dull.

Having crossed over they drew to land at Gennesaret and made 53
fast to the shore. But no sooner had they left the boat than the 54
people immediately recognized Him. And they scoured the 55
whole district, and began to bring to Him on their mats those
who were ill wherever they heard He was. And enter wherever He 56
might—village or town or hamlet—they laid their sick in the open

ST. MARK VI—VII

places, and entreated Him to let them touch were it but the tassel of His robe; and all, whoever touched Him, were restored to health.

7 Then the Pharisees, with certain scribes who had come from 1
Jerusalem, came to Him in a body. They had noticed that some of 2
His disciples were eating their food with 'unclean' (that is to say, 3
unwashed) hands. (For the Pharisees and all the Jews—being, as 3
they are, zealous for the traditions of the elders—never eat with-
out first carefully washing their hands, and when they come 4
from market they will not eat without bathing first; and they have
a good many other customs which they have received traditionally
and cling to, such as the washing of cups and pots and of bronze
vessels, and of beds.) So the Pharisees and scribes put the 5
question to Him:

'Why do your disciples transgress the traditions of the elders, and eat their food with unclean hands?'

'Rightly did Isaiah prophesy of you hypocrites,' He replied; 6
'as it is written,

"THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEART IS FAR FROM ME:
IN VAIN DO THEY WORSHIP ME 7
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE HUMAN
RULES" (Isa. xxix. 13).

'You neglect God's commandment: you hold fast to men's 8
traditions.'

'Praiseworthy indeed!' He added, 'to set at naught God's 9
commandment in order to observe your own traditions! For 10
Moses said, "HONOUR THY FATHER AND THY MOTHER" (Exod. xx.
12), and again, "HE WHO REVILES FATHER OR MOTHER, LET HIM BE
PUT TO DEATH" (Exod. xxi. 17). But you say, "If a man says to his 11
father or mother, This thing is Korban (that is consecrated to
God); otherwise you should have received it from me—" you no 12
longer allow him to do anything for his father or mother, thus 13
nullifying God's precept by your tradition which you have
handed down. And many things of that kind you do.'

Then Jesus called the people to Him again. 14

'Listen to me, all of you,' He said, 'and understand. There is 15
nothing outside a man which entering into him can make him
unclean; but it is the things which come out of a man that make
him unclean.'

After He had left the crowd and gone indoors, His disciples 17
began to ask Him about this parable.

ST. MARK VII

'Is it so that you also are without understanding?' He replied; 18
'do you not see that anything whatever that enters a man from
outside cannot make him unclean, because it does not go into his 19
heart, but into his stomach, and passes away?'

By these words Jesus pronounced all kinds of food clean.

'It is what comes out of a man,' He added, 'that makes him 20
unclean. For from within, out of men's hearts, their evil pur- 21
poses proceed—fornication, theft, murder, adultery, covetous- 22
ness, wickedness, deceit, licentiousness, envy, slander, pride,
reckless folly: all these wicked things come out from within and 23
make a man unclean.'

Then He rose and left that place and went into the neighbour- 24
hood of Tyre and Sidon.

Here He entered a house and wished no one to know it, but
He could not escape observation. Forthwith a woman whose 25
little daughter was possessed by a foul spirit heard of Him, and
came and flung herself at His feet. She was a Gentile woman, a 26
Syro-phoenician by nation, and she begged Him to expel the
demon from her daughter.

'Let the children first eat all they want,' He said; 'it is not right 27
to take the children's bread and throw it to the dogs.'

'True, sir,' she replied, 'but even the dogs under the table eat 28
the children's scraps.'

'For those words of yours, go home,' He replied; 'the demon 29
has gone out of your daughter.'

So she went home, and found the child laid on the bed, and the 30
demon gone.

Returning from the neighbourhood of Tyre, He came by way 31
of Sidon to the Lake of Galilee, passing through the district of
Decapolis. Here they brought to Him a deaf man who stammered, 32
on whom they begged Him to lay His hands. So Jesus taking 33
him aside, apart from the crowd, put His fingers into his ears,
and spat, and moistened his tongue; and looking up to heaven 34
He sighed, and said to him,

'Ephphatha!' (that is, 'Open!').

And the man's ears were opened, and his tongue became 35
untied, and he began to speak perfectly. Then Jesus charged 36
them to tell no one; but the more He charged them, all the
more did they spread the news far and wide. The amazement 37
was extreme.

'How well he has done everything,' they exclaimed; 'he even
makes deaf men hear and dumb men speak!'

ST. MARK VIII

8 About that time there was again an immense crowd, and 1
they found themselves with nothing to eat. So He called His
disciples to Him. 'My heart aches for the people,' He said; 'for 2
this is now the third day they have remained with me, and they
have nothing to eat. If I were to send them home hungry, they 3
would faint on the way, some of them having come a great
distance.'

'Where can we possibly get bread here in this remote place to 4
satisfy such a crowd?' answered His disciples.

'How many loaves have you?' He asked. 5

'Seven,' they said.

So He passed the word to the people to sit down on the 6
ground. Then taking the seven loaves He blessed them, and
broke them into portions and proceeded to give them to His
disciples for them to distribute, and they distributed them to the
people. They had also a few small fish. He blessed them, and He 7
told His disciples to distribute these also. So the people ate an 8
abundant meal; and what remained over they took up—seven
large baskets of broken pieces. The number fed were about four 9
thousand. Then He sent them away, and at once going on board 10
with His disciples He came into the district of Dalmanutha.

The Pharisees followed Him and began to dispute with Him, 11
asking Him for a sign from heaven, to make trial of Him. But with 12
a deep and troubled sigh, He said,

'Why do the men of to-day ask for a sign? In truth I tell you that
no sign shall be given to the men of to-day.'

So He left them, went on board again, and crossed to the 13
other side of the lake.

Now they had forgotten to take bread, nor had they more than 14
a single loaf with them in the boat; and when He admonished 15
them 'See that you are on your guard against the leaven of the
Pharisees and the leaven of Herod,' they reasoned with one 16
another and remarked,

'We have no bread!'

He perceived what they were saying, and He said to them, 17

'What is this discussion about having no bread? Do you not yet
see and understand? Are you so dull of mind? YOU HAVE EYES! 18
CAN YOU NOT SEE? YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21)
and have you no memory? When I broke up the five loaves for the 19
five thousand men, how many baskets did you take up full of
broken portions?'

'Twelve,' they said.

ST. MARK VIII

‘And when the seven for the four thousand, how many hampers 20
full of portions did you take away?’

‘Seven,’ they answered.

‘Do you not yet understand?’ He said. 21

And they came to Bethsaida. And a blind man was brought 22
to Jesus and they entreated Him to touch him. So He took the 23
blind man by the arm and brought him out of the village, and
spitting into his eyes He put His hands on him and asked him,

‘Can you see anything?’

He looked up and said, 24

‘I can see people: I see them like trees—only walking.’

Then for the second time He put His hands on the man’s eyes, 25
and the man, looking steadily, recovered his sight and saw
everything distinctly. So He sent him home, and added, 26

‘Do not even go into the village.’

From that place Jesus and His disciples went to the villages 27
belonging to Caesarea Philippi. On the way He began to ask His
disciples,

‘Who do people say that I am?’

‘John the Baptist,’ they replied, ‘but others say Elijah, and 28
others, that you are one of the prophets.’

Then He asked them, 29

‘But you yourselves, who do you say that I am?’

‘You are the Christ,’ answered Peter.

And He strictly forbade them to tell this about Him to any one. 30

And now for the first time He told them, 31

‘The Son of Man must suffer much cruelty, and be rejected by
the elders and the high priests and the scribes, and be put to
death, and on the third day rise to life.’

This He told them plainly; whereupon Peter took Him aside, 32
and began to remonstrate with Him. But turning round and 33
seeing His disciples, He rebuked Peter.

‘Get behind me, Satan,’ He said, ‘for your thoughts are not
God’s thoughts, but men’s.’

Then calling to Him the crowd and also His disciples, He 34
said to them,

‘If any one wishes to follow me, let him renounce self and take
up his cross, and so be my follower. For whoever desires to save 35
his life shall lose it, but he who loses his life for my sake, and for
the sake of the gospel, shall save it. Why, what does it benefit 36
a man to gain the whole world and forfeit his life? For what could 37
a man give to buy back his life? Every one who has been ashamed 38

ST. MARK VIII—IX

of me and of my teachings in this apostate and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels.'

9 He went on to say, 1

'I tell you in truth that some of those who are standing here will not taste death till they have seen the Kingdom of God already come in power.'

Six days later, Jesus took with Him Peter, James, and John, 2
and brought them alone, apart from the rest, up a high mountain;
and in their presence His appearance underwent a change. His 3
garments also became dazzling with brilliant whiteness—such
whiteness as no bleaching on earth could give. Moreover there 4
appeared to them Elijah accompanied by Moses; and the two
were conversing with Jesus, when Peter said to Jesus, 5

'Rabbi, it is well that we are here. Let us put up three tents—
one for you, one for Moses, and one for Elijah.'

For he knew not what to say: they were filled with such awe. 6
Then there came a cloud spreading over them, and a voice issued 7
from the cloud,

'This is my Son, the Beloved: listen to Him.'

Instantly they looked round, and now they could no longer 8
see any one, but only Jesus with them.

As they were coming down from the mountain, He very 9
strictly forbade them to tell any one what they had seen 'until
after the Son of Man has risen from among the dead.' So they 10
kept the matter to themselves, although discussing one with
another what was meant by this rising from the dead. They also 11
asked Him,

'How is it that the scribes say that Elijah must first come?'

'Elijah,' He replied, 'does indeed come first and reforms every- 12
thing; but how is it that it is written of the Son of Man that He
will endure much suffering and be held in contempt? Yet I tell 13
you that not only has Elijah come, but they have also done to
him whatever they chose, as the scriptures say about him.'

As they came to rejoin the disciples, they saw an immense 14
crowd surrounding them and a party of scribes disputing with
them. Immediately the whole multitude on beholding Him were 15
awe-struck, and they ran forward and greeted Him.

'What are you discussing?' He asked them. 16

'Rabbi,' answered one of the crowd, 'I have brought you my 17
son. He has a dumb spirit in him; and wherever it comes upon 18

ST. MARK IX

him, it dashes him to the ground, and he foams at the mouth and grinds his teeth, and he is pining away. I begged your disciples to expel it, but they were unable.'

'O unbelieving generation!' replied Jesus; 'how long must I 19 be with you? how long must I bear with you? Bring him to me.'

So they brought him to Jesus. And the spirit, when he saw 20 Jesus, immediately threw the youth into convulsions, so that he fell on the ground and rolled about, foaming at the mouth.

Then Jesus asked the father, 21

'How long has he been like this?'

'From early childhood,' he said; 'and often it has thrown him 22 into the fire or into pools of water to destroy him. But, if you can, have pity on us and help us.'

'"If I can!"' replied Jesus; 'Why, everything is possible to 23 him who believes.'

Immediately the father cried out, 24

'I do believe: aid my weak faith.'

Then Jesus, seeing that a crowd was rapidly gathering, 25 rebuked the foul spirit, and said to it,

'Dumb and deaf spirit, I command you, come out of him and never enter into him again.'

So with a loud cry it threw the boy into fit after fit, and came 26 out. The boy looked as if he were dead, so that most of them said he was dead; but Jesus took his hand and raised him up, and he 27 stood on his feet.

After the return of Jesus to the house His disciples asked 28 Him privately,

'How is it that we could not expel the spirit?'

'An evil spirit of this kind,' He answered, 'can be driven out 29 only by prayer.'

Departing thence they passed through Galilee, and He was un- 30 willing that any one should know it; for He was teaching His 31 disciples, and telling them,

'The Son of Man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again.'

They, however, did not understand what He meant, and were 32 afraid to question Him.

So they came to Capernaum; and when in the house He asked 33 them,

'What were you arguing about on the way?'

They remained silent; for on the way they had debated with 34

ST. MARK IX—X

one another who was the chief of them. Then sitting down He 35
called the Twelve, and said to them,

‘If any one wishes to be first, he must be last of all and servant
of all.’

And taking a young child He set him in their midst, then threw 36
His arms round him and said,

‘Whoever for my sake receives one such young child as this, 37
receives me; and whoever receives me, receives not so much
me as Him who sent me.’

‘Rabbi,’ said John to Him, ‘we saw a man making use of your 38
name to expel demons, and we tried to hinder him, because he
did not follow us.’

‘Hinder him not,’ replied Jesus, ‘for there is no one who will 39
perform a miracle in my name and be able the next minute to speak
evil of me. He who is not against us is for us; and whoever gives 40
you a cup of water to drink because you belong to Christ, I tell 41
you that he will certainly not lose his reward.’

‘Whoever shall occasion the fall of one of these little ones who 42
believe, it would be better for him if with a millstone hanging
round his neck he had been thrown into the sea. If your hand 43
should cause you to fall, cut it off; it would be better for you to
enter into Life maimed, than possessing both your hands to go
into Gehenna, into the fire which cannot be put out. Or if your 45
foot should cause you to fall, cut it off : it would be better for you
to enter into Life crippled, than possessing both your feet to be
thrown into Gehenna. Or if your eye should cause you to fall, 47
tear it out. It would be better for you to enter into the Kingdom
of God with one eye than possessing two eyes to be thrown into
Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE IS NOT 48
PUT OUT (Isa. lxvi. 24). Every one shall be salted with fire. 49
Salt is a good thing, but if the salt should become tasteless, with 50
what will you restore the saltness? Have salt within you and live at
peace with one another.’

10 Setting out from that place, He enters the district of Judaea 1
and crosses the Jordan: again the people flock to Him, and again,
as usual, He taught them. Presently a party of Pharisees come to 2
Him with the question—seeking to entrap Him,

‘May a man divorce his wife?’

‘What rule did Moses lay down for you?’ He answered. 3

‘Moses,’ they said, ‘permitted a man to draw up a written 4
notice of divorce, and to send his wife away’ (Deut. xxiv. 1).

ST. MARK X

'It was in consideration of your stubborn hearts,' said Jesus, 5
'that Moses made this law for you; but at the creation "MALE 6
AND FEMALE DID GOD MAKE THEM (Gen. i. 27). FOR THIS REASON 7
A MAN SHALL LEAVE HIS FATHER AND HIS MOTHER, AND SHALL
CLING TO HIS WIFE, AND THE TWO SHALL BE ONE" (Gen. ii. 24); 8
so that they are two no longer, but "ONE." What, therefore, God 9
has joined together let not man separate.'

Indoors the disciples began questioning Jesus again on the 10
same subject. He replied, 11

'Whoever divorces his wife and marries another woman, com-
mits adultery against his first wife; and if a woman divorces her 12
husband and marries another man, she commits adultery.'

One day people were bringing young children to Jesus for 13
Him to touch them, but the disciples interfered. Jesus, however, 14
on seeing this, was moved to indignation, and said to them,

'Let the little children come to me: do not hinder them; for to
those who are childlike the Kingdom of God belongs. In truth 15
I tell you that whoever does not receive the Kingdom of God
like a little child will certainly not enter it.'

Then He took them in His arms and blessed them lovingly, 16
laying His hands upon them.

As He went out on the road, there came a man running up to 17
Him, who knelt at His feet and asked,

'Good Rabbi, what am I to do in order to inherit eternal life?'

'Why do you call me good?' asked Jesus in reply; 'there is no one 18
good except One—that is, God. You know the commandments 19
—"DO NOT MURDER"; "DO NOT COMMIT ADULTERY"; "DO NOT
STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "DO NOT DEFRAUD";
'HONOUR THY FATHER AND THY MOTHER" ' (Deut. v. 17-20).

'Rabbi,' he replied, 'all these commandments I have carefully 20
obeyed from my youth.'

Then Jesus looked at him and loved him, and said, 21

'One thing is lacking in you: go, sell all you possess and give
the proceeds to the poor, and you shall have riches in heaven;
and come and follow me.'

At these words his brow darkened, and he went away sad; 22
for he possessed great wealth.

Then looking round on His disciples Jesus said, 23

'How hard will it be for the possessors of riches to enter the
Kingdom of God!'

The disciples were amazed at His words. Jesus, however, said 24
again,

ST. MARK X

'Children, how hard it is to enter the Kingdom of God! It is 25
easier for a camel to go through the eye of a needle than for a
rich man to enter the Kingdom of God.'

They were astonished beyond measure, and said to one another, 26
'Who, then, can be saved?'

Jesus looking on them said, 27

'With men it is impossible, but not with God; for everything
is possible with God.'

Peter said to Him, 'See, we gave up everything and have 28
followed you.'

'In truth I tell you,' replied Jesus, 'that there is no one who 29
has forsaken house or brothers or sisters, or mother or father, or
children or lands, for my sake and for the sake of the gospel,
but will receive a hundred times as much now in this present life 30
—houses, brothers, sisters, mothers, children, lands—and
persecution with them—and in the coming age eternal life. But 31
many who are now first will be last, and the last, first.'

They were on the road going up to Jerusalem, and Jesus was 32
walking ahead of them; they were awe-struck, and those who
followed did so in fear. Then, once more calling to Him the
Twelve, He began to tell them what was about to happen to Him.

'See,' He said, 'we are going up to Jerusalem, where the Son 33
of Man will be betrayed to the high priests and the scribes.
They will condemn Him to death, and will hand Him over to the
Gentiles; they will mock Him, spit on Him, scourge Him, and 34
put Him to death; but on the third day He will rise to life again.'

Then James and John, the sons of Zebedee, came up to Him 35
and said,

'Rabbi, we wish you would grant us what we may ask of you.'

'What would you have me do for you?' He asked. 36

'Allow us,' they replied, 'to sit one at your right hand and the 37
other at your left hand, in your glory.'

'You know not,' said He, 'what you are asking. Are you able 38
to drink out of the cup from which I am to drink, or to be
baptized with the baptism with which I am to be baptized?'

'We are able,' they replied. 39

'Out of the cup,' said Jesus, 'from which I am to drink you
shall drink, and with the baptism with which I am to be baptized
you shall be baptized; but as to sitting at my right hand or at my 40
left, that is not mine to give: it will be for those for whom it has
been reserved.'

The other ten, hearing of it, were at first highly indignant with 41

ST. MARK X—XI

James and John. Jesus, however, called them to Him and said 42
to them,

‘You are aware how those who are deemed rulers among the
Gentiles lord it over them, and their great men make them feel
their authority; but it is not so among you. No, whoever would be 43
great among you must be your servant; and whoever would be 44
first among you must be the bond-servant of all. For indeed the 45
Son of Man did not come to be served, but to serve others, and
to give His life as the redemption-price for many:

They came to Jericho; and as He was leaving that town— 46
Himself and His disciples and a great crowd—Bartimaeus (the
son of Timaeus), a blind beggar, was sitting by the way-side.
Hearing that it was Jesus the Nazarene, he began to cry out, 47

‘Son of David, Jesus, have pity on me.’

Many angrily told him to leave off shouting; but he only cried 48
out all the louder,

‘Son of David, have pity on me.’

Then Jesus stood still. 49

‘Call him,’ He said.

So they called the blind man.

‘Cheer up,’ they said; ‘rise, he is calling you.’

The man flung away his cloak, sprang to his feet, and came to 50
Jesus.

‘What shall I do for you?’ said Jesus. 51

‘Rabboni,’ replied the blind man, ‘let me recover my sight.’

‘Go,’ said Jesus, ‘your faith has cured you.’ 52

Instantly he regained his sight, and followed Him along the
road.

11 When they were getting near Jerusalem and had arrived at 1
Bethphagé and Bethany, at the Mount of Olives, Jesus sent two
of His disciples on in front, with these instructions: 2

‘Go to the village facing you, and immediately on entering it
you will find an ass’s colt tied up which no one has ever yet
ridden: untie it and bring it here. And if any one asks you, “Why 3
are you doing that?” say, “The Lord needs it, and will send it back
here without delay.”’

So they went and found a young ass tied up at the front door 4
of a house. They were untying it, when some of the bystanders 5
called out,

‘What are you doing, untying the colt?’

ST. MARK XI

And they told them what Jesus had said, and they let them 6
take it.

So they brought the colt to Jesus, and threw their garments 7
over it; and He mounted. Then many spread their garments to 8
carpet the road, and others leafy branches which they had cut
down in the fields; while those who led the way and those who 9
followed kept shouting

‘HOSANNA!

BLESSED BE HE WHO COMES IN THE LORD’S NAME

(Ps. cxviii. 25, 26).

Blessings on the coming Kingdom of our forefather David! 10
HOSANNA IN THE HIGHEST!’ (Ps. cxlviii. 1).

So He came into Jerusalem and entered the Temple; and after 11
looking round upon everything there, the hour being now late
He went out to Bethany with the Twelve.

The next day, after they had left Bethany, He was hungry. 12
In the distance He saw a fig-tree in full leaf, and went to see 13
whether perhaps He could find some figs on it. When, however,
He came to it, He found nothing but leaves (for it was not fig
time); and He said to the tree, 14

‘Let no one ever again eat fruit from thee!’

And His disciples heard this.

They came to Jerusalem, and entering the Temple He began 15
to drive out the buyers and sellers, and upset the money-
changers’ tables and the stools of the dealers in doves, and 16
would not allow any one to carry any vessel through the Temple.
And He remonstrated with them. 17

‘Is it not written,’ He said,

“‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL
THE NATIONS”? (Isa. lvi. 7). But you have made it what it now is—
A ROBBERS’ CAVE’ (Jer. vii. 11).

This the high priests and scribes heard, and they sought means 18
to destroy Him. For they were afraid of Him, because all the
people were amazed at His teaching. When evening came on, 19
Jesus and His disciples used to leave the city.

In the early morning, as they passed by, they saw the fig-tree 20
withered to the roots; and Peter, recollecting, said to Him, 21

‘Look, Rabbi, the fig-tree which you cursed is withered up.’

Jesus said to them, 22

‘Have faith in God. I tell you in truth that if any one shall say 23
to this mountain, “Arise, and hurl yourself into the sea,” and has
no doubt about it in his heart, but stedfastly believes that what

ST. MARK XI—XII

he says will happen, it shall be granted him. That is why I tell 24
you, whatever you pray and ask for, if you believe that you have
received it, it shall be yours. Whenever you stand praying, if you 25
have a grievance against any one, forgive it, so that your Father
in heaven may also forgive you your offences.'

They came again to Jerusalem; and as He was walking in the 27
Temple, the high priests and the scribes and elders came and 28
asked Him,

'By what authority are you doing these things? Who gave you
authority to do them?'

'And I will put a question to you,' replied Jesus; 'answer me, 29
and then I will tell you by what authority I do these things.
John's Baptism—was it from heaven or from men? Answer me.' 30

So they debated the matter with one another. 31

'Suppose we say, "from heaven," ' they argued, 'he will ask,
"Why, then, did you not believe him?" Or should we say, "from 32
men"?'—

They were afraid of the people; for all agreed in holding John
to have been really a prophet. So they answered Jesus, 33

'We do not know.'

'Nor do I tell you,' said Jesus, 'by what authority I do these
things.'

12 Then He began to speak to them in parables. I

'There was once a man,' He said, 'who planted a vineyard,
fenced it round, dug a pit for the wine-vat, and built a watch-
tower. Then he let the place to vine-dressers and went abroad.
At vintage-time he sent one of his servants to receive from the 2
vine-dressers a share of the vintage. But they seized him, beat 3
him cruelly and sent him away empty-handed. Again he sent to 4
them another servant; and him they wounded in the head and
treated shamefully. Yet a third he sent, and him they killed. 5
And he sent many besides, and them also they ill-treated, beating
some and killing others. He had still one left whom he could 6
send, a dearly-loved son: he sent him last of all, saying,

' "They will treat my son with respect."

'But those men—the vine-dressers—said to one another, 7

' "Here is the heir: come, let us kill him, and then the in-
heritance shall be ours."

'So they seized him and killed him, and flung his body outside 8
the vineyard. What, therefore, will the owner of the vineyard do?' 9

ST. MARK XII

‘He will come and put the vine-dressers to death, and will give the vineyard to others.’

‘Have you not read even this passage,’ He added, 10

“THE STONE WHICH THE BUILDERS REJECTED

HAS BECOME THE CORNERSTONE:

THIS CAME FROM THE LORD, 11

AND IT IS WONDERFUL IN OUR EYES”?’ (Ps. cxviii. 22, 23).

Now they were looking out for an opportunity to seize Him, 12 but were afraid of the people; for they saw that in this parable He had referred to themselves. So they left Him and went away.

Their next step was to send to Him some of the Pharisees and 13 of Herod’s partisans to entrap Him in conversation. So they came 14 to Him.

‘Rabbi,’ they said, ‘we know that you are a truthful man and you pay no special regard to any one, since you do not consider men’s outward appearance, but teach God’s way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or shall 15 we refuse to pay?’

But He, knowing their hypocrisy, replied,

‘Why try to ensnare me? Bring me a shilling for me to look at.’

They brought one; and He asked them, 16

‘Whose is this likeness and this inscription?’

‘Caesar’s,’ they replied.

‘What is Caesar’s,’ replied Jesus, ‘pay to Caesar—and what is 17 God’s, pay to God.’

And they wondered exceedingly at Him.

Then came to Him a party of Sadducees, a sect which denies 18 that there is any resurrection, and they proceeded to question Him.

‘Rabbi,’ they said, ‘Moses made it a law for us: “IF A MAN’S 19 BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER” (Deut. xxv. 5, 6). There were once seven brothers, the 20 eldest of whom took a wife, but at his death left no family. The 21 second married the widow, and died, leaving no family; and the third did the same. And so did the rest of the seven, all dying 22 childless. Finally the woman also died. At the resurrection whose 23 wife will she be? For they all seven married her.’

‘Is not this the cause of your error,’ replied Jesus—‘your 24 ignorance alike of the scriptures and of the power of God? For 25 when they have risen from the dead, men do not marry and women are not given in marriage, but they are as angels are in

ST. MARK XII

heaven. But as to the dead rising to life, have you never read in 26
the Book of Moses, in the passage about the bush, how God said
to him, "I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC,
AND THE GOD OF JACOB"? (Exod. iii. 2-6). He is not the God of 27
dead, but of living men. You are in grave error.'

Then one of the scribes, who had heard them disputing and 28
well knew that Jesus had given them an answer to the point, came
forward and asked Him,

'Which is the chief of all the commandments?'

'The chief commandment,' replied Jesus, 'is this: "HEAR, 29
O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND THOU SHALT 30
LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE
SOUL, THY WHOLE MIND, AND THY WHOLE STRENGTH"' (Deut. vi.
4, 5).

'The second is this: "THOU SHALT LOVE THY NEIGHBOUR AS 31
THYSELF"' (Lev. xix. 18).

'There is no other commandment greater than these.'

And the scribe said to Him, 32

'Rightly, in very truth, Rabbi, have you said that HE STANDS
ALONE, AND THERE IS NO OTHER THAN HE; and TO LOVE HIM WITH 33
ALL ONE'S HEART, WITH ALL ONE'S UNDERSTANDING, AND WITH
ALL ONE'S STRENGTH, AND TO LOVE ONE'S NEIGHBOUR NO LESS
THAN ONESELF, is far better than all our WHOLE BURNT-OFFERINGS
AND SACRIFICES' (I Sam. xv. 22).

Perceiving that the scribe had answered wisely, Jesus said to 34
him,

'You are not far from the Kingdom of God.'

No one from that time forward ventured to put any question
to Him.

Now, while teaching in the Temple, Jesus asked, 35

'How is it the scribes say that the Christ is a son of David?
David himself, taught by the Holy Spirit, said, 36

' "THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND,

UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY
FEET" (Ps. cx. 1).

'David himself calls Him "Lord": how then can He be his 37
son?'

And the mass of the people heard Jesus gladly.

And in the course of His teaching He said, 38

'Be on your guard against the scribes who like to walk about
in long robes and to be bowed to in places of public resort, and to 39

ST. MARK XII—XIII

occupy the best places in the synagogues and at dinner-parties, and who swallow up the property of widows and then mask their wickedness by making long prayers: the heavier the punishment these men shall receive.' 40

Having taken a seat opposite the treasury, He observed how the people were dropping money into the treasury, and that many of the wealthy threw in large sums. But there came one poor widow and dropped in two small coins, together equal in value to a mite. So He called His disciples to Him, and said, 41 42 43

'I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the treasury; for they have all contributed what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on.' 44

13 As He was leaving the Temple, one of His disciples exclaimed, 1

'Look, Rabbi, what wonderful stones! what wonderful buildings!'

'You see all these great buildings?' Jesus replied; 'not one stone will be left here resting upon another, and not thrown down.' 2

He was sitting on the Mount of Olives opposite to the Temple, when Peter, James, John, and Andrew, apart from the others asked Him, 3

'Tell us, when will these things be? and what will be the sign when all these predictions are about to be fulfilled?' 4

So Jesus began to tell them: 5

'Take care that no one misleads you. Many will come in my name and say, "I am he"; and they will mislead many. But when you hear of wars and rumours of wars, do not be alarmed: come they must, but the end is not yet. For NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be famines. These miseries are but like the early pains of childbirth. 6 7 8

'You yourselves must be on your guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the gospel must be preached to all nations first. When, however, they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak whatever shall be given you when the time comes: for it will not be you who speak, but the Holy Spirit. 9 10 11

'Brother will betray brother to death, and fathers will betray 12

ST. MARK XIII

children; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred because you are called by my name, but those who stand firm to the end shall be saved. 13

‘But when you see the ABOMINATION OF DESOLATION (Dan. ix. 27) standing where he ought not’—let the reader observe these words—‘then let those in Judaea escape to the hills; let him who is on the roof not come down and enter the house to fetch anything out of it; and let not him who is in the field turn back to pick up his outer garment. And alas for the women who at that time are with child or have infants at the breast! 14 15 16 17

‘But pray that it may not come in the winter. For those will be times of SUFFERING THE LIKE OF WHICH HAS NEVER BEEN FROM THE FIRST CREATION OF GOD’S WORLD UNTIL NOW (Dan. xii. 1), and assuredly never will be again; and but for the fact that the Lord has cut short those days, no one would escape; but for the sake of His elect whom He has chosen for Himself He has cut short the days. 18 19 20

‘At that time if any one says to you, “See, here is the Christ!” or “See, He is there!” do not believe it. For there will rise up false Christs and false prophets, displaying signs and prodigies with a view to lead astray, if possible, even the elect. Do you, however, be on your guard: I have forewarned you of everything. 21 22 23

‘But at that time, after that distress, THE SUN WILL BE DARKENED AND THE MOON WILL NOT SHED HER LIGHT; THE STARS WILL BE SEEN FALLING FROM HEAVEN (Isa. xiii. 10), AND THE FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED (Isa. xxxiv. 4). And then will they see THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with great power and glory. Then He will send forth the angels and gather together His elect from north, south, east and west—from the farthest bounds of earth and heaven. 24 25 26 27

‘Learn from the fig-tree the lesson it teaches. As soon as its branch has become soft and it is bursting into leaf, you know that summer is near. So also do you, when you see these things happening, be sure that He is near, at your very door. I tell you in truth that the present generation will not pass away until all these things have happened. Sky and earth will pass away, but my words shall not pass away. 28 29 30 31

‘But as to that day or the hour no one knows—not even the angels in heaven, not even the Son, but the Father alone. Take care, be on the alert, and pray; for you do not know when it will happen. It is like a man gone abroad, who has left his house, and 32 33 34

ST. MARK XIII—XIV

given the management to his servants—to each one his special duty—and has ordered the porter to keep awake. Keep watch therefore, for you know not when the master of the house is coming—in the evening, at midnight, at cock-crow, or at dawn. Beware lest He should arrive unexpectedly and find you asleep. And what I say to you I say to all—"Keep watch!"

14 It was now two days before the Passover and the feast of Unleavened Bread, and the high priests and scribes were bent on finding how to seize Him by craft and put Him to death. But they said,

'Not during the festival, for fear there should be a riot among the people.'

Now when He was at Bethany, in the house of Simon the leper, while He was at table, there came a woman with an alabaster jar of pure spikenard, very costly: she broke the jar and poured the perfume over His head. But there were some who said to one another with indignation,

'Why has the perfume been thus wasted? For it might have been sold for fifteen pounds or more, and the money given to the poor.'

And they were very angry with her. But Jesus said,

'Leave her alone: why are you troubling her? She has done me a most gracious service. You always have the poor among you, and whenever you choose you can do acts of kindness to them; but me you have not always. What she could she did: she has perfumed my body in preparation for my burial. And I solemnly tell you that wherever in the whole world the gospel shall be proclaimed, this which she has done shall also be told in remembrance of her.'

But Judas Iscariot, one of the Twelve, went to the high priests to betray Jesus to them. They gladly listened to his proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

On the first day of the feast of Unleavened Bread—the day for killing the Passover lamb—His disciples asked Him,

'Where shall we go and prepare for you to eat the Passover?'

So He sent two of His disciples with instructions, saying,

'Go into the city, and you will meet a man carrying a pitcher of water: follow him, and whatever house he enters, tell the master of the house, "The Rabbi asks, Where is my room where I can eat the Passover with my disciples?" Then he will himself

ST. MARK XIV

show you a large room upstairs, ready furnished: there make preparation for us.'

So the disciples went out and came to the city, and found 16 everything just as He had told them; and they got the Passover ready.

When it was evening, He came with the Twelve. And while they 17, were at table Jesus said, 18

'I tell you in truth that one of you will betray me—one who is eating with me.'

They were filled with sorrow, and began asking Him, one by 19 one,

'Not I, is it?'

'It is one of the Twelve,' He replied; 'he who is dipping his 20 fingers in the dish with me. For the Son of Man is going His 21 way as it is written about Him; but woe to the man by whom the Son of Man is betrayed! It were a happy thing for that man, had he never been born.'

Also during the meal He took a loaf, blessed it, and broke it. 22 He then gave it to them, saying,

'Take this, it is my body.'

Then He took a cup, gave thanks, and handed it to them, and 23 they all of them drank from it.

'This is my blood,' He said, 'which is to be poured out on 24 behalf of many—the blood that ratifies the covenant. I tell you 25 that never again shall I drink the produce of the vine till I drink the new wine in the Kingdom of God.'

After singing the hymn, they went out to the Mount of Olives. 26

Then said Jesus to them, 27

'All of you are about to turn against me, for it is written, "I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS" (Zech. xiii. 7). But after I have 28 risen to life again I will go before you into Galilee.'

'All may turn against you,' said Peter, 'yet I will never do so.' 29

'I tell you in truth,' replied Jesus, 'that to-day—this night— 30 before the cock crows twice, you yourself will three times disown me.'

'Even if I must die with you,' declared Peter again and again, 31 'I will never disown you.'

In like manner protested also all the disciples.

So they came to a place called Gethsemane. There He said to 32 His disciples,

'Sit down here till I have prayed.'

ST. MARK XIV

Then He took with Him Peter and James and John, and began 33
to be full of terror and distress, and He said to them, 34

‘My heart is crushed with anguish to the point of death: wait
here and keep awake.’

Going forward a short distance He threw Himself upon His 35
face, and prayed that, if it were possible, He might be spared that
time of agony; and He said, 36

‘Abba! Father! all things are possible for Thee: take this cup
away from me: and yet not what I will, but what Thou willest.’

Then He came and found them asleep, and He said to Peter, 37

‘Simon, are you asleep? Were you not able to keep awake a
single hour? Keep awake, all of you, and pray, that you may not 38
come into temptation: the spirit is right willing, but the flesh is
frail.’

He again went away and prayed, using the very same words. 39
When He returned He again found them asleep, for they were 40
very weary; and they knew not how to answer Him. A third time 41
He came, and then He said,

‘Sleep on and rest.—Enough! the hour has come. Even now
they are betraying the Son of Man into the hands of sinful men.
Rouse yourselves, let us be going: my betrayer is close at hand.’ 42

Immediately, while He was still speaking, Judas, one of the 43
Twelve, came and with him a crowd of men armed with swords
and cudgels, sent by the high priests and scribes and elders.
Now the betrayer had arranged a signal with them. 44

‘The one I kiss,’ he said, ‘is the man: lay hold of him, and take
him safely away.’

So he came, and going straight to Jesus he said, ‘Rabbi!’ and 45
kissed Him affectionately; whereupon they laid hands on Him and 46
held him firmly. But one of those who stood by drew his sword 47
and struck a blow at the high priest’s servant, cutting off his ear.

‘Have you come out,’ said Jesus, ‘with swords and cudgels to 48
arrest me, as if you had to fight with a robber? Day after day I 49
used to be among you in the Temple teaching, and you never
seized me. But this is happening in order that the scriptures may
be fulfilled.’

Then His friends all forsook Him and fled. One youth indeed 50,
did follow Him, wearing only a linen cloth round his bare body. 51
Of him they laid hold, but he left the linen cloth in their hands 52
and ran away naked.

So they led Jesus away to the high priest, and with him there 53
assembled all the high priests, elders, and scribes. Peter 54

ST. MARK XIV

followed Jesus at a distance, as far as the court of the high priest's palace, where he remained, sitting among the officers, and warming himself by the fire.

Meanwhile the high priests and the entire Sanhedrin were 55
endeavouring to get evidence against Jesus in order to put
Him to death, but could find none; for though many gave false 56
testimony against Him, their statements did not tally. Then 57
some came forward as witnesses and falsely declared,

'We have heard him say, "I will pull down this sanctuary 58
built by human hands, and three days afterwards I will erect
another built without hands."'

But not even in this form was their testimony consistent. 59

At last the high priest stood up, and advancing into the midst 60
of them all, asked Jesus,

'Have you no answer to make? What is this that these witnesses
allege against you?'

But He remained silent, and gave no reply. A second time the 61
high priest questioned Him.

'Are you the Christ, the Son of the Blessed One?' he said.

'I am,' replied Jesus, 'and you all shall see THE SON OF MAN 62
SITTING AT THE RIGHT HAND of the Divine Power, AND COMING
AMID THE CLOUDS OF HEAVEN' (Ps. cx. 1; Dan. vii. 13).

Rending his clothing the high priest exclaimed, 63

'What need have we of witnesses after that? You all heard his 64
impious words. What is your judgement?'

Then with one voice they condemned Him as deserving of
death. Thereupon some began to spit on Him, and to blindfold 65
Him, while striking Him with their fists and crying,

'Prove that you are a prophet.'

The officers too struck Him with open hands.

Now while Peter was below in the court, one of the high 66
priest's maidservants came, and seeing Peter warming himself 67
she looked at him and said,

'You also were with Jesus, the Nazarene.'

But he denied it, and said, 68

'I don't know, I don't understand—What do you mean?'

And then he went out into the forecourt. Just then a cock
crowed. Again the maidservant saw him, and again began to say to 69
the people standing by,

'He is one of them.'

A second time he repeatedly denied it. Soon afterwards the 70
bystanders again accused Peter, saying,

ST. MARK XIV—XV

‘You are surely one of them, for indeed you are a Galilaean.’

But he broke out into curses and oaths, declaring, 71

‘I know nothing of the man you are talking about.’

No sooner had he spoken than a cock crowed for the second 72
time, and Peter recollected the words of Jesus,

‘Before the cock crows twice, you will three times disown me.’

And as he thought of it, he wept aloud.

15 At earliest dawn, after the high priests had held a con- 1
sultation with the elders and scribes, they and the entire San-
hedrin bound Jesus and took Him away and handed Him over
to Pilate. So Pilate questioned Him. 2

‘Are you the King of the Jews?’ he asked.

‘I am,’ replied Jesus.

Then, as the high priests went on heaping accusations on Him, 3
Pilate again asked Him, 4

‘Do you make no reply? Listen to the many charges they are
bringing against you.’

But Jesus made no further answer: so that Pilate wondered. 5

Now at the festival it was customary for Pilate to release to 6
the Jews any one prisoner whom they might beg for; and at this 7
time a man named Barabbas was in prison among the insurgents
—persons who in the insurrection had committed murder. So the 8
people came crowding up, asking Pilate to grant them the usual
favour.

‘Shall I release for you the King of the Jews?’ answered Pilate. 9

For he could see that it was out of sheer spite that the high 10
priests had handed Him over. But the high priests urged on the 11
crowd to get him to release Barabbas instead. And Pilate again 12
asked them, ‘What, then, shall I do to the man you call the King
of the Jews?’ They once more shouted out, 13

‘Crucify him!’

‘But what crime has he committed?’ asked Pilate. 14

But all the more they shouted,

‘Crucify him!’

So Pilate, wishing to satisfy the mob, released Barabbas to 15
them, and then scourged Jesus and handed Him over for
crucifixion.

Then the soldiers led Him away into the court of the palace 16
(the Praetorium), and calling together the whole battalion they 17
arrayed Him in purple, placed on His head a wreath of thorny
twigs which they had twisted, and went on to salute Him with 18

ST. MARK XV

shouts of 'Hail, King of the Jews.' Then they began to beat 19
Him on the head with a cane, to spit on Him, and to do Him
homage on bended knees. At last, having finished their sport, they 20
took the robe off Him, put His own clothes on Him, and led Him
out to crucify Him.

One Simon, a Cyrenean, the father of Alexander and Rufus, 21
was passing along, coming from the country: him they compelled
to carry His cross. So they brought Him to the place called 22
Golgotha, which, being translated, means 'Skull-ground.' Here 23
they offered Him wine mixed with myrrh; but He refused it.
Then they crucified Him, and they divided His garments among 24
them, drawing lots to decide what each should take. It was nine 25
o'clock in the morning when they crucified Him. And the written 26
inscription of the charge against Him was:

THE KING OF THE JEWS.

And together with Jesus they crucified two robbers, one at His 27
right hand and one at His left. And all the passers-by reviled Him. 29
They shook their heads at Him and said,

'Ah! you who were for destroying the sanctuary and building
a new one in three days, come down from the cross and save 30
yourself.'

In the same way the high priests also, as well as the scribes, 31
kept on scoffing at Him, saying to one another,

'He has saved others: himself he cannot save! This Christ, the 32
King of Israel, let him come down now from the cross, that we
may see and believe.'

Even the men crucified with Him heaped insults on Him.

At noon there came a darkness over the whole land, lasting till 33
three o'clock in the afternoon. And at three o'clock Jesus cried 34
out with a loud voice,

'ELÔI, ELÔI, LAMA SABACHTHANI?' which means, 'MY GOD, MY
GOD, WHY HAST THOU FORSAKEN ME?' (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35

'Listen, he is calling for Elijah!'

Then a man ran to fill a sponge with sour wine, and he put it 36
on the end of a cane and placed it to the lips of Jesus, saying at
the same time,

'Wait! let us see whether Elijah will come and take him down.'

But Jesus uttered a loud cry and yielded up His spirit. 37

And the curtain of the sanctuary was torn in two, from top to 38
bottom.

ST. MARK XV—XVI

When the centurion who stood in front of the cross saw that 39
He was dead, he exclaimed,

‘This man was indeed Son of God.’

There were also women looking on from a distance; among them 40
being both Mary of Magdala and Mary the mother of James the
little and of Joses, and Salome—all of whom in the Galilaean days 41
had habitually been with Him and attended upon Him, as well as
many other women who had come up to Jerusalem with Him.

Towards sunset, as it was the Preparation—that is, the day 42
preceding the sabbath—Joseph of Arimathaea came, a highly 43
respected member of the council, who himself was living in
expectation of the Kingdom of God. He summoned up courage
to go in to see Pilate and beg for the body of Jesus. But Pilate 44
could hardly believe that He was already dead. And he called for
the centurion and inquired whether He had been long dead;
having ascertained the fact from the centurion he granted the 45
body to Joseph. Then Joseph bought a sheet of linen, took Him 46
down, wrapped Him in the sheet and laid Him in a tomb hewn in
the rock; after which he rolled a stone against the entrance to the
tomb. Mary of Magdala and Mary the mother of Joses were 47
looking on to see where He was put.

16 When the sabbath was over, Mary of Magdala, Mary the 1
mother of James, and Salome, bought spices, in order to come
and anoint His body. So, very soon after sunrise on the first day 2
of the week, they came to the tomb; and they said to one another, 3
‘Who will roll away the stone for us from the entrance to the
tomb?’

But then, looking up, they saw that the stone was already 4
rolled back: it was of immense size. Upon entering the tomb, 5
they saw a young man sitting at their right hand, clothed in a long
white robe. They were terrified. But he said to them, 6

‘Do not be terrified. It is Jesus you are looking for—the
Nazarene, the crucified one. He has come back to life: He is not
here: this is the place where they laid Him. But go and tell His dis- 7
ciples and Peter that He is going before you into Galilee: and
that there you will see Him, as He told you.’

So they came out, and fled from the tomb, for they were 8
trembling and amazed; and they said not a word to any one, for
they were afraid.

[Now when He rose to life early on the first day of the week, 9

ST. MARK XVI

He appeared first to Mary of Magdala, from whom He had expelled seven demons. She brought the tidings to those who 10 had been with Him, who were now mourning and weeping. But 11 they, when they were told that He was alive and that He had been seen by her, could not believe it.

Afterwards He showed Himself in another form to two of them 12 as they were walking, on their way into the country. These, again, 13 went and told the news to the rest; but they did not believe them either.

Later still He showed Himself to the eleven themselves whilst 14 they were at table, and He upbraided them with their unbelief and obstinacy in not believing those who had seen Him alive. Then He said to them, 15

‘Go the whole world over, and proclaim the gospel to all mankind. He who believes and is baptized shall be saved, but he who 16 disbelieves will be condemned. And signs shall attend those who 17 believe, even such as these: by my name they shall expel demons; they shall speak new languages; they shall take up venomous 18 snakes; and even if they drink any deadly poison, it shall do them no harm whatever; they shall lay their hands on the sick, and these shall recover.’

So the Lord Jesus after having thus spoken to them was taken 19 up into heaven, and He sat down at the right hand of God. And 20 they went out and preached everywhere, the Lord working with them and confirming their message by the signs which accompanied it.]

THE GOSPEL ACCORDING TO ST. LUKE

1 Seeing that many have attempted to draw up a narrative of 1
the events that have been accomplished among us on the 2
authority of those who were from the beginning eye-witnesses and
became devoted to the service of the divine message, it has 3
seemed right to me also, after careful investigation of the facts
from their beginning, to write for you, most noble Theophilus,
a connected account, that you may fully know the truth of what 4
you have been taught by word of mouth.

There was in the time of Herod, king of Judaea, a priest of the 5
name of Zechariah, belonging to the order of Abijah. He had a wife
who was a descendant of Aaron, and her name was Elizabeth.
They were both of them upright before God, blamelessly 6
obeying all the Lord's precepts and ordinances. But they had 7
no child, because Elizabeth was barren; and both of them were
far advanced in life.

Now while he was doing priestly duty before God in the pre- 8
scribed course of his order, it fell to his lot—according to the 9
custom of the priesthood—to go into the sanctuary of the Lord
and burn the incense; and the whole multitude of the people were 10
outside praying at the hour of incense. Then there appeared to him 11
an angel of the Lord standing on the right side of the altar of
incense; and Zechariah on seeing him was startled and terrified. 12
But the angel said to him, 13

'Do not be frightened, Zechariah, for your petition has been
heard: your wife Elizabeth will bear you a son, and you shall call
his name John. You shall have gladness and intense joy, and 14
many will rejoice over his birth. For he will be great in the sight 15
of the Lord; no wine or fermented drink shall he ever drink; but
he will be filled with the Holy Spirit from the very hour of his
birth. Many of the sons of Israel will he turn to the Lord their 16
God; and he will go before Him in the spirit and power of Elijah, 17
to turn fathers' hearts to the children, and cause the rebellious to
walk in the wisdom of the upright, to make a people perfectly ready
for the Lord.'

'How am I to know this?' asked Zechariah, 'for I am an old 18
man, and my wife is far advanced in years.'

'I am Gabriel, who stand in the presence of God,' answered 19

ST. LUKE I

the angel, 'and I have been sent to speak with you and tell you this good news. And now you shall be dumb and unable to speak until the day when this takes place; because you have not believed my words—words which will be fulfilled at their appointed time.'

Meanwhile the people were waiting for Zechariah, and were surprised that he stayed so long in the sanctuary. And when he came out, he was unable to speak to them; and they knew that he must have seen a vision in the sanctuary; but he made signs to them and continued dumb.

When his days of service were at an end, he went to his home; and in course of time his wife Elizabeth conceived, and kept herself secluded five months.

'Thus has the Lord dealt with me at this time,' she said; 'He has graciously taken away my reproach among men.'

Now in the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden betrothed to a man of the name of Joseph, a descendant of David. The maiden's name was Mary.

So Gabriel went in and said to her,

'Hail, favoured one! the Lord be with you.'

She was greatly startled at his words, and wondered what such a greeting meant. But the angel said,

'Do not be frightened, Mary, for you have found favour with God. You will conceive in your womb and bear a son; and you are to call His name JESUS. He will be great, and He will be called "Son of the Most High." And the Lord God will give Him the throne of His forefather David; and He will be King over the House of Jacob for ever, and of His reign there will be no end.'

'How can this be,' Mary replied, 'seeing that I have no husband?'

The angel answered,

'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for this reason your offspring will be called holy, "the Son of God." And see, your relative Elizabeth—she also has conceived a son in her old age; and this is the sixth month with her who was called barren. For no promise from God will be impossible of fulfilment.'

'I am the Lord's maidservant,' Mary replied; 'may it be with me in accordance with your words!'

And then the angel left her.

Not long after this, Mary made herself ready and went in

ST. LUKE I

haste into the hill country to a town in Judah. Here she came to 40
the house of Zechariah and greeted Elizabeth; and as soon as 41
Elizabeth heard Mary's greeting, the babe leapt within her. And
Elizabeth was filled with the Holy Spirit, and uttered a loud cry 42
of joy.

'Blest among women are you,' she said, 'and blest is the fruit
of your womb! But why is this honour done me, that the mother 43
of my Lord should come to me? For, the moment your greeting 44
reached my ears, the babe within me leapt for joy. And blessed 45
is she who believed, for the word spoken to her from the Lord
shall be fulfilled.'

Then Mary said: 46

'My soul extols the Lord,
And my spirit triumphs in God my Saviour; 47
Because He has looked on His maidservant in her lowly 48
position,

For from this time forward all generations will account me
happy,

Because the mighty One has done great things for me— 49
Holy is His name!—

And His compassion is, generation after generation, 50
Upon those who fear Him.

He has displayed His might with His arm. 51
He has scattered those who were haughty in the thoughts of
their hearts.

He has cast monarchs down from their thrones, 52
And exalted men of low estate.

The hungry He has satisfied with choice gifts, 53
But the rich He has sent empty-handed away.

His servant Israel He has helped, 54
Remembering His compassion—

As He promised our forefathers— 55
To Abraham and his posterity for ever.'

So Mary stayed with Elizabeth about three months, and then 56
returned home.

Now when Elizabeth's full time was come, she gave birth to a 57
son; and her neighbours and relatives heard how the Lord had 58
shown great compassion to her; and they rejoiced with her.
And on the eighth day they came to circumcise the child, and 59
were going to call him Zechariah, after his father.

His mother, however, said, 60
'No, he is to be called John.'

ST. LUKE I

‘There is not one of your family,’ they said, ‘who has that 61
name.’

They asked his father by signs what he wished him to be 62
called. So he asked for a writing-tablet, and wrote, 63

‘His name is John.’

And they all wondered. Instantly his mouth and his tongue 64
were set free, and he began to speak and bless God. And all 65
who lived round about them were filled with awe, and through-
out the hill country of Judaea reports of all these things were
spread abroad. All who heard the story treasured it in their 66
memories.

‘What, then, will this child be?’ they said.

For the Lord’s hand was indeed with him.

And Zechariah his father was filled with the Holy Spirit, and 67
he prophesied, saying,

‘Blessed be the Lord, the God of Israel, 68

Because He has not forgotten His people but has effected
redemption for them,

And has raised up a mighty Deliverer for us 69

In the house of David His servant—

As He has spoken from of old by the lips of His holy prophets— 70

To deliver us from our foes and from the power of all who 71
hate us,

Dealing pitifully with our forefathers, 72

And to remember His holy covenant,

The oath which He swore to Abraham our forefather, 73

To grant us to be rescued from the power of our foes 74

And so render worship to Him free from fear,

In holiness and uprightness before Him all our days. 75

And you, O child, shall be called Prophet of the Most High; 76

For you shall go in front before the Lord to prepare the way
for Him,

To give to His people a knowledge of salvation 77

In the forgiveness of their sins,

Through the tender compassion of our God, 78

Whereby a new day from on high will break on us,

Dawning on those who now dwell in the darkness and shadow 79
of death—

To direct our feet into the path of peace.’

And the child grew and became strong in character, and lived 80
in the desert till the time came for him to appear publicly to
Israel.

ST. LUKE II

2 In those days an edict was issued by Caesar Augustus for a
census of the whole Empire. It was the first census made during
the governorship of Quirinius in Syria; and all went to be
registered—every one to the town to which he belonged. So
Joseph went up from Galilee, from the town of Nazareth, to
Judaea, to David's town of Bethlehem, because he was of the
house and lineage of David, to have himself registered together
with Mary, who was betrothed to him and was with child. While
they were there, her full time came, and she gave birth to her
first-born son, and wrapped Him round, and laid Him in a
manger, because there was no room for them in the inn.

Now there were shepherds in the same part of the country
keeping watch over their sheep by night in the open fields, when
suddenly an angel of the Lord stood by them, and the glory of
the Lord shone round them; and they were filled with terror.
But the angel said to them,

‘Put away all fear; for I am bringing you good news of great
joy—joy for all the people. For a Saviour who is the Christ is
born to you to-day, in the town of David. And this is the token
for you: you will find a babe wrapped in swaddling clothes and
lying in a manger.’

And immediately there was with the angel a multitude of the
host of heaven praising God and saying,

‘Glory be to God in the highest heavens,

And on earth peace among men in whom He is well pleased!’

Then, as soon as the angels had left them and returned to
heaven, the shepherds said to one another,

‘Let us now go as far as Bethlehem and see what this occurrence
is that the Lord has made known to us.’

So they came in haste and found Mary and Joseph, with the
babe lying in the manger. And when they saw the child, they told
what had been said to them about Him; and all who listened were
astonished at what the shepherds told them. But Mary treasured
up all their story, often dwelling on it in her mind. And the
shepherds returned, glorifying and praising God for all that they
had heard and seen, agreeing as it did with what had been told to
them.

When eight days had passed and the time for circumcising Him
had come, He was called JESUS, the name given Him by the
angel before His conception in the womb.

And when the days for their purification appointed by the law
of Moses had passed, they took Him up to Jerusalem to present

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Him to the Lord, as it is written in the Law of the Lord: 23

‘EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE LORD’
(Exod. xiii. 2);

And also to offer a sacrifice, as commanded in the Law of the 24
Lord,

‘A PAIR OF TURTLE DOVES OR TWO YOUNG PIGEONS’ (Lev. xii. 8).

Now there was a man in Jerusalem of the name of Symeon, an 25
upright and God-fearing man, who was waiting for the consola-
tion of Israel; and the Holy Spirit was upon him. To him it 26
had been revealed by the Holy Spirit that he should not see
death until he had seen the Lord’s Anointed One. Led by the 27
Spirit he came to the Temple; and when the parents brought
in the babe Jesus to carry out with regard to Him the custom of
the Law, he took Him up in his arms and blessed God and said, 28

‘Now, O Sovereign Lord, Thou dost release Thy servant in 29
peace, in fulfilment of Thy word,

Because mine eyes have seen Thy salvation, 30

Which Thou hast made ready in the sight of all nations— 31

A light to shine upon the Gentiles, 32

And the glory of Thy people Israel.’

And while the child’s father and mother were wondering at 33
the words of Symeon concerning Him, Symeon blessed them 34
and said to Mary the mother,

‘This child is appointed for the falling and for the uprising of
many in Israel and for a sign to be spoken against; and a sword will 35
pierce through your own soul also; that the reasonings in many
hearts may be revealed.’

There was also Anna, a prophetess, the daughter of Phanuel, 36
belonging to the tribe of Asher. She was of a very great age,
having had after her maidenhood seven years of married life, and 37
then being a widow of eighty-four years. She was never absent
from the Temple, but worshipped, by day and by night, with
fasting and prayer. And coming up just at that moment, she gave 38
thanks to God, and spoke about the child to all who were ex-
pecting the redemption of Jerusalem.

Then, as soon as they had accomplished all that the Law 39
required, they returned to Galilee to their own town of Nazareth.
And the child grew and became strong and full of wisdom, and 40
the grace of God rested upon Him.

Now His parents used to go up year by year to Jerusalem at 41
the feast of the Passover. And when He was twelve years old 42
they went up as was customary at the time of the feast, and, after 43

ST. LUKE II—III

staying the full number of days, they started back home; but the boy Jesus remained behind in Jerusalem. His parents did not discover this, but supposing Him to be in the caravan, they proceeded a day's journey. Then they searched up and down for Him among their relatives and acquaintances; but being unable to find Him they returned to Jerusalem, making anxious inquiry for Him. 44 45

On the third day they found Him in the Temple sitting among the rabbis, both listening to them and asking them questions, while all who heard Him were astonished at His intelligence and at the answers He gave. When they saw Him, they were amazed, and His mother said to Him, 46 47 48

'My child, why have you behaved thus to us? Your father and I have been searching for you in sore anxiety.'

'Why is it that you have been searching for me?' He replied; 'did you not know that I must be in my Father's house?' 49

But they did not understand the meaning of these words. 50

Then He went down with them and came to Nazareth, and was obedient to them; but His mother carefully treasured up all these incidents in her heart. And Jesus increased both in wisdom and in stature, and in favour with God and man. 51 52

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judaea, Herod Tetrarch of Galilee, his brother Philip Tetrarch of Ituraea and Trachonitis, and Lysanias Tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, a message from God came to John, the son of Zechariah, in the desert. So John went into all the district of the Jordan proclaiming a baptism of repentance for the forgiveness of sins; as it is written in the book of the prophet Isaiah, 1 2 3 4

'THE VOICE OF ONE CRYING ALOUD:

"IN THE DESERT PREPARE A ROAD FOR THE LORD:

MAKE HIS HIGHWAYS STRAIGHT.

EVERY RAVINE SHALL BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,

THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,

AND THE RUGGED WAYS INTO SMOOTH;

AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION"' (Isa. 6 xl. 3-5).

So John said to the crowds who came out to be baptized by him, 7

'O brood of vipers, who has warned you to flee from the coming wrath? Let your lives then prove your change of heart; and do not begin to say to yourselves, "We have Abraham as our fore- 8

ST. LUKE III

father," for I tell you that God can raise up children for Abraham from these stones. And even now the axe is lying at the root of 9 the trees, so that every tree which does not produce good fruit will be hewn down and thrown into the fire.'

The crowds asked him, 10

'What, then, are we to do?'

'Let the man who has two tunics,' he answered, 'give one to 11 the man who has none; and let the man who has food share it with others.'

There came also a party of tax-gatherers to be baptized, and 12 they asked him,

'Rabbi, what are we to do?'

'Do not exact more than the legal amount,' he replied. 13

Soldiers also inquired of him, 14

'And we, what are we to do?'

His answer was,

'Neither intimidate any one nor lay false charges; and be content with your pay.'

And while the people were in suspense, and all were debating 15 in their minds whether John might possibly be the Christ, he 16 answered by saying to them all,

'I am baptizing you with water, but One mightier than I is coming, whose very sandal-strap I am not worthy to unfasten: He will baptize you in the Holy Spirit and in fire. His winnowing- 17 shovel is in His hand to clear out His threshing floor, and to gather the wheat into His storehouse; but the chaff He will burn up in fire unquenchable.'

With many exhortations besides these he declared the gospel 18 to the people. (But Herod the Tetrarch, being rebuked by him 19 about Herodias, his brother's wife, and about all the wicked deeds that he had done, now added this to crown all, that he threw 20 John into prison.)

Now when all the people had been baptized, and Jesus also had 21 been baptized and was praying, the sky opened, and the Holy 22 Spirit came down in bodily shape, like a dove, upon Him, and a voice came from heaven,

'THOU ART MY SON, THE BELOVED: IN THEE IS MY DELIGHT.'

And Jesus, when He began His ministry, was about thirty 23 years old. He was the son (it was supposed) of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, 24 son of Joseph, son of Mattathias, son of Amos, son of Nahum, son 25 of Esli, son of Naggai, son of Mahath, son of Mattathias, son of 26

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Semien, son of Josech, son of Joda, son of Johanan, son of Resa, 27
son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, 28
son of Addi, son of Cosam, son of Elmadam, son of Er, son of 29
Jushua, son of Eliezar, son of Jorim, son of Maththat, son of Levi,
son of Symeon, son of Judah, son of Joseph, son of Jonam, son of 30
Eliakim, son of Melea, son of Menna, son of Mattatha, son of 31
Nathan, son of David, son of Jesse, son of Obed, son of Boaz, 32
son of Salmon, son of Nahshon, son of Amminadab, son of 33
Admin, son of Arni, son of Hezron, son of Perez, son of Judah,
son of Jacob, son of Isaac, son of Abraham, son of Terah, son of 34
Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of 35
Shelah, son of Cainan, son of Arpachshad, son of Shem, son of 36
Noah, son of Lamech, son of Methuselah, son of Enoch, son of 37
Jared, son of Mahalalel, son of Kenan, son of Enosh, son of Seth, 38
son of Adam, son of God.

4 Then Jesus, full of the Holy Spirit, returned from the 1
Jordan, and was led about by the Spirit in the desert for forty 2
days, tempted all the while by the devil. During those days He
ate nothing, and at the close of them He suffered from hunger.

Then the devil said to Him, 3

‘If you are God’s Son, tell this stone to become bread.’

‘It is written,’ replied Jesus, “IT IS NOT ON BREAD ALONE 4
THAT A MAN SHALL LIVE” ’ (Deut. viii. 3).

The devil next led Him up and caused Him to see at a glance 5
all the kingdoms of the world. And the devil said to Him, 6

‘To you will I give all this power and this splendour; for it has
been handed over to me, and on whomsoever I will I bestow it.
If therefore you do homage to me, it shall all be yours.’ 7

Jesus answered him, 8

‘It is written, “TO THE LORD THY GOD THOU SHALT DO HOMAGE,
AND TO HIM ALONE SHALT THOU RENDER WORSHIP” ’ (Deut. vi. 13).

Then he brought Him to Jerusalem and set Him on the summit 9
of the Temple, and said to Him,

‘If you are God’s Son, throw yourself down from here; for it 10
is written,

“HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE, TO
GUARD THEE”;

and 11

“ON THEIR HANDS THEY SHALL BEAR THEE UP,

LEST EVER THOU SHOULDST STRIKE THY FOOT AGAINST A
STONE” ’ (Ps. xci. 11, 12).

ST. LUKE IV

The reply of Jesus was, 12
'It is said, "THOU SHALT NOT PUT THE LORD THY GOD TO THE
PROOF"' (Deut. vi. 16).

So the devil, having fully tried every kind of temptation on 13
Him, left Him for a time.

Then Jesus returned in the Spirit's power to Galilee; and His 14
fame spread through all the adjacent districts. And He proceeded 15
to teach in their synagogues, winning praise from all.

He came to Nazareth also, where He had been brought up; 16
and, as was His custom, He went to the synagogue on the
sabbath, and stood up to read. And there was handed to Him the 17
book of the prophet Isaiah. Opening the book, He found the
place where it was written,

'THE SPIRIT OF THE LORD IS UPON ME, 18
BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS TO
THE POOR;

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRISONERS
AND RECOVERY OF SIGHT TO THE BLIND:

TO FREE THOSE WHOM TYRANNY HAS CRUSHED,
TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE LORD' (Isa. 19
lxi. 1, 2).

And rolling up the book, He returned it to the attendant, and 20
sat down. And the eyes of all in the synagogue were fixed on Him.

Then He proceeded to say to them, 21
'To-day is this scripture fulfilled in your hearing.'

And they all spoke well of Him, wondering at the words of 22
grace which fell from His lips, while they asked one another,

'Is not this Joseph's son?'

'Doubtless,' said He, 'you will quote to me the proverb, 23
'Physician, cure yourself: all that we hear that you have done at
Capernaum, do here also in your own country',

'I tell you in truth,' He added, 'that no prophet is welcomed 24
among his own people. And I tell you that there was many a 25
widow in Israel in the time of Elijah, when there was no rain for
three years and six months and there came a severe famine over all
the land; and yet to not one of them was Elijah sent, but only to 26
a widow at Zarephath of Sidon (1 Kings xvii.). And there was also 27
many a leper in Israel in the time of the prophet Elisha, and yet
not one of them was cleansed, but only Naaman the Syrian' (2
Kings v.).

Then all in the synagogue, while listening to these words, were 28
filled with fury. They rose, hurried Him outside the town, and 29

ST. LUKE IV—V

brought Him to the brow of the hill on which their town was built, to hurl Him down; but He passed through the midst of 30 them and went His way.

So He came down to Capernaum, a town in Galilee. There He 31 taught the people on the sabbath; and they were exceedingly 32 struck by His teaching, because He spoke with the language of authority.

In the synagogue there was a man possessed by the spirit of a 33 foul demon. With a loud voice he cried out,

‘Ha! Jesus the Nazarene, what have you to do with us? I know 34 who you are—God’s Holy One!’

But Jesus rebuked the demon. 35

‘Silence!’ He exclaimed; ‘come out of him.’

Upon this, the demon hurled the man into the midst of them, and came out of him without doing him any harm. All were awe- 36 struck; and they asked one another,

‘What sort of language is this? For with authority and power He gives orders to the foul spirits and they come out.’

And the talk about Him spread into every part of the neigh- 37 bouring country.

Now when He rose and left the synagogue He went to Simon’s 38 house. Simon’s mother-in-law was suffering from an acute attack of fever; and they consulted Him about her. Then standing over 39 her He rebuked the fever, and it left her; and she at once rose and waited on them.

At sunset all who had persons suffering from any illness 40 brought them to Him, and He laid His hands on them all, one by one, and cured them. Demons also came out of many, loudly 41 calling out,

‘You are the Son of God.’

But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

Next morning, at daybreak, He left the town and went away 42 to a solitary place; but the people flocked out to find Him, and, coming to the place where He was, they tried to detain Him that He might not leave them. But He said to them, 43

‘I have to tell the gospel of the Kingdom of God to the other towns also, because for this purpose I was sent.’

So for some time He preached in the synagogues in Judaea. 44

5 On one occasion the crowd was pressing on Him and listen- 1 ing to God’s message, while He was standing by the lake of

ST. LUKE V

Gennesaret. And He saw two fishing-boats drawn up on the 2
beach (for the men had gone out of them and were washing the
nets), and going on board one of them, which was Simon's, He 3
asked him to push out a little from the land. Then He sat down
and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4
'Push out into deep water, and all of you let down your nets for
a haul.'

'Rabbi,' replied Peter, 'all night long we have worked hard and 5
caught nothing; but at your command I will let down the nets.'

This they did, and enclosed a vast number of fish; and their 6
nets began to break. So they signalled to their partners in the 7
other boat to come and help them; they came, and they filled both
the boats so that they almost sank.

When Simon Peter saw this, he fell down at the knees of Jesus, 8
and exclaimed,

'Master, leave me, for I am a sinful man.'

For he was awe-struck—he and all his companions—at the 9
haul of fish which they had taken; and so were Simon's partners 10
James and John, the sons of Zebedee.

But Jesus replied to Simon,

'Fear not: from this time you shall be a catcher of men.'

Then, after bringing their boats to land, they left everything 11
and followed Him.

On another occasion, when He was in one of the towns, there 12
was a man there covered with leprosy, who, seeing Jesus, threw
himself at His feet and implored Him, saying,

'Master, if only you are willing, you are able to make me clean.'

Reaching out His hand and touching him, Jesus said, 13

'I am willing; be cleansed!'

And instantly the leprosy left him. He ordered him to tell no 14
one.

'But go,' He said, 'show yourself to the priest, and make the
offering for your cleansing which Moses appointed, as evidence to
them.'

All the more, however, the report about Him spread abroad, 15
and great multitudes crowded to hear Him and to be cured of their
diseases; but Jesus Himself constantly withdrew into the desert 16
and there prayed.

One day He was teaching, and there were Pharisees and 17
teachers of the Law sitting there who had come from every
village in Galilee and Judaea and from Jerusalem. And the power

ST. LUKE V

of the Lord was present that He might heal. And a party of men 18
came carrying a paralysed man on a bed, and they tried to bring
him in and lay him before Jesus. But when they could find no 19
way of doing so because of the crowd, they went up on the roof
and let him down through the tiling—bed and all—into the
midst, in front of Jesus. He saw their faith and said to him, 20

‘Friend, your sins are pardoned.’

Then the scribes and Pharisees began to cavil, asking, 21

‘Who is this—uttering blasphemies? Who but God can pardon
sins?’

Well aware of their reasonings, Jesus answered their questions 22
by asking,

‘What is this that you are debating in your hearts? Which is 23
easier?—to say, “Your sins are pardoned,” or to say, “Rise and
walk”? But to prove to you that the Son of Man has authority on 24
earth to pardon sins’—

Turning to the paralytic He said,

‘I bid you, arise, take up your bed, and go home.’

Instantly he stood up in their presence, took up the mat on 25
which he had been lying, and went home, giving glory to God.

All were seized with amazement, and they began to glorify God. 26
Awe-struck, they said,

‘We have seen strange things to-day.’

After this He went out and noticed a tax-gatherer, Levi by 27
name, sitting at the toll office; and He said to him,

‘Follow me.’

So he rose, left everything, and followed Him. 28

Now Levi gave a great reception at his house in honour of 29
Jesus, and there was a large party of tax-gatherers and others at
table with them. The Pharisees and scribes of their party 30
expostulated with His disciples:

‘Why are you eating and drinking with these tax-gatherers and
sinners?’

Jesus replied to them, 31

‘It is not men in good health who require a physician, but those
who are ill. I have not come to call the righteous to repentance, 32
but sinners.’

Again they said to Him, 33

‘John’s disciples fast often and pray, as do also those of the
Pharisees; but yours eat and drink.’

‘Can you compel the bridal party to fast,’ replied Jesus, ‘so 34
long as they have the bridegroom among them? But a time will 35

ST. LUKE V—VI

come, when the bridegroom is taken from them: then at that time they will fast.'

He also spoke in a parable to them. 36

'No one,' He said, 'tears a piece from a new garment to mend an old one. If he does, he will not only spoil the new, but the patch from the new will not match the old. Nor does any one 37 pour new wine into old wine-skins. If he does, the new wine will burst the skins, the wine itself will escape, and the skins perish. But new wine must be put into fresh wine-skins. Nor does any 38 one after drinking old wine wish for new; for he says, "The old 39 is good."'

6 Now on the sabbath, while He was passing through the 1 wheatfields, His disciples plucked the ears and rubbed them with their hands to eat the grain. And some of the Pharisees asked, 2

'Why are you doing what is unlawful on the sabbath?'

Jesus answered, 'Have you never even read what David did 3 when he and his followers were hungry; how he entered the 4 house of God and took and ate the shewbread and gave some to his followers—loaves which none but the priests are allowed to eat?' (1 Sam. xxi. 1-6).

'The Son of Man,' He added, 'is Lord of the sabbath.' 5

On another sabbath He had gone to the synagogue and was 6 teaching there; and in the congregation was a man whose right hand was withered. The scribes and the Pharisees were on the 7 watch to see whether He would cure him on the sabbath, that they might be able to bring an accusation against Him. He knew 8 their thoughts, and said to the man with the withered hand,

'Rise, and stand there in the midst.'

And he rose and stood there. Then Jesus said to them, 9

'I put it to you all whether we are allowed to do good on the sabbath, or to do evil; to save a life, or to destroy it.'

And looking round upon them all He said to the man, 10

'Stretch out your hand.'

He did so, and the hand was restored. But they were filled 11 with madness, and began to discuss what they should do to Jesus.

It was at about that time that He went into the hill country to 12 pray; and He remained all night in prayer to God. When it was 13 day, He called His disciples; and He selected from among them twelve, whom He also named apostles. These were Simon, to 14 whom He also gave the name of Peter, Andrew his brother, James, John, Philip, Bartholomew, Matthew, Thomas, James 15

ST. LUKE VI

the son of Alphaeus, Simon called the Zealot, James's son Judas, 16
and Judas Iscariot (who became a traitor).

With these He came down and took His stand on a level place, 17
where there was a great crowd of His disciples, and a multitude
of people from every part of Judaea, from Jerusalem, and from the
sea-side district of Tyre and Sidon, who came to hear Him and to
be cured of their diseases; and those who were tormented by foul 18
spirits were cured. The whole crowd were eager to touch Him, 19
because power went forth from Him and cured every one.

Then fixing His eyes upon His disciples, Jesus said to them, 20
'Blessed are you poor, because the Kingdom of God is yours.

'Blessed are you who hunger now, because your hunger shall 21
be satisfied.

'Blessed are you who now weep aloud, because you shall
laugh.

'Blessed are you when men shall hate you and exclude you 22
from their society and insult you, and spurn your very name as
an evil thing, for the Son of Man's sake.

'Be glad at such a time, and leap for joy; for your reward is 23
great in heaven; for just so their forefathers behaved to the
prophets!

'But woe to you rich men, because you already have your 24
consolation!

'Woe to you who now have plenty to eat, because you will be 25
hungry!

'Woe to you who laugh now, because you will mourn and
weep aloud!

'Woe to you when all men speak well of you; for just so their 26
forefathers behaved to the false prophets!

'But to you who are listening to me I say, love your enemies; 27
seek the welfare of those who hate you; bless those who curse 28
you; pray for those who revile you. To him who gives you a blow 29
on one side of the face offer the other side also; and to him who is
robbing you of your outer garment refuse not the under one also.
To every one who asks, give; and from him who takes away your 30
property, do not demand it back. And act towards your fellow 31
men just as you would have them act towards you.

'If you love those who love you, what credit is it to you? Why, 32
even bad men love those who love them. And if you are kind to 33
those who are kind to you, what credit is it to you? Even bad men
act thus. And if you lend to those from whom you hope to receive, 34
what credit is it to you? Even bad men lend to their fellows so as

ST. LUKE VI—VII

to receive back an equal amount. But love your enemies, be good 35
to them, and lend without hoping for any repayment. Then your
recompense shall be great, and you will be sons of the Most
High; for He is kind to the ungrateful and wicked. Be com- 36
passionate, just as your Father is compassionate.

‘Judge not, and you shall not be judged; condemn not, and you 37
shall not be condemned; pardon, and you shall be pardoned; give, 38
and gifts shall be bestowed on you. Full measure, pressed, shaken
down, and running over, shall they pour into your laps; for with
the same measure that you use they shall measure to you in
return.’

He also spoke to them in a parable. 39

‘Can a blind man lead a blind man?’ He asked; ‘would not
both fall into the ditch? There is no learner superior to his 40
teacher; but he whose instruction is complete will be like his
teacher.’

‘And why look at the splinter in your brother’s eye and not 41
notice the beam of timber in your own? How say to your brother, 42
“Brother, let me take that splinter out of your eye,” when all the
while you do not see the beam in your own eye? Hypocrite! take
the beam out of your own eye first, and then you will see clearly
to take the splinter out of your brother’s eye.’

‘There is no good tree that yields worthless fruit, nor again 43
any worthless tree that yields good fruit. Every tree is known by 44
its fruit. It is not from thorns that men gather figs, nor from the
bramble that they can get a bunch of grapes. A good man from the 45
good stored up in his heart brings out what is good; and an evil
man from the evil stored up brings out what is evil; from the
fullness of his heart his mouth speaks.’

‘And why call me “Master, Master,” and yet not do what I 46
tell you? If any one who comes to me, listens to my words and 47
puts them in practice, I will show you whom he is like. He is like 48
a man who built a house, dug deep and laid the foundation on the
rock; and when a flood came, the torrent burst upon that house,
but was unable to shake it, because it was securely built. But he 49
who has heard and not obeyed is like a man who built a house
upon soft soil without a foundation. Against it the torrent burst,
and immediately it collapsed, and terrible was the wreck and ruin
of that house.’

¶ After He had ended all these words in the hearing of the 1
people, He went to Capernaum. Here an army captain’s servant, 2

ST. LUKE VII

highly valued by his master, was ill and at the point of death; and the captain, hearing about Jesus, sent to Him some of the 3 Jewish elders, begging Him to come and restore his servant to health. And they, when they came to Jesus, earnestly entreated 4 him, pleading,

‘He deserves to have this favour granted him, for he loves our 5 nation, and at his own expense he built our synagogue for us.’

Then Jesus went with them. But when He was not far from 6 the house, the captain sent friends to Him with the message:

‘Sir, do not trouble yourself. I am not a fit person to receive you under my roof; and therefore I did not deem myself worthy 7 to come to you. Only speak the word, and let my young man be cured. For I too am a man obedient to authority, and have 8 soldiers under me; and I say to one, “Go,” and he goes; to another, “Come,” and he comes; and to my slave, “Do this or that,” and he does it.’

Jesus listened to the captain’s message and was astonished at 9 him, and He turned and said to the crowd that followed Him,

‘I tell you that not even in Israel have I found faith like this.’

And the friends who had been sent, on returning to the house, 10 found the servant in perfect health.

Shortly afterwards He went to a town called Nain, attended by 11 His disciples and a great crowd of people. And just as He reached 12 the gate of the town, they happened to be bringing out for burial a dead man who was his mother’s only son; and she was a widow; and a great number of the townspeople were with her. The Lord 13 saw her, was moved with pity for her, and said to her,

‘Do not weep.’

Then He went close and touched the bier, and the bearers halted. 14

‘Young man,’ He said, ‘I command you, awake!’

The dead man sat up and began to speak; and Jesus restored 15 him to his mother. All were awe-struck, and they gave glory to 16 God, saying,

‘A prophet, a great prophet, has risen up among us.’

And again,

‘God has not forgotten His people.’

And the report of what Jesus had done spread through the 17 whole of Judaea and all the surrounding districts.

John’s disciples brought to John an account of all these things; 18 so he called two of his disciples and sent them to the Lord. 19

‘Are you the Coming One?’ he asked, ‘or is there another whom we are to expect?’

ST. LUKE VII

The men came to Jesus and said, 20

‘John the Baptist has sent us to you with this question: “Are you the Coming One, or is there another whom we are to expect?”’

So then and there He cured many of diseases, severe pain, and 21
evil spirits, and to many who were blind He gave sight. Then He 22
answered the messengers,

‘Go and report to John what you have seen and heard. Blind
men receive sight, the lame walk, lepers are cleansed, deaf
persons hear, the dead are raised to life, the poor have the gospel
preached to them. Blessed is every one who does not take offence 23
at my claims.’

When John’s messengers were gone, He proceeded to say to 24
the multitude concerning John,

‘What did you go out into the desert to gaze at? A reed waving
in the wind? But what did you go out to see? A man wearing fine 25
clothes? People who are gorgeously dressed and live in luxury
are found in palaces. But what did you go out to see? A prophet? 26
Aye, I tell you, and far more than a prophet. John is the man 27
about whom it is written,

“SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE READY THY WAY BEFORE THEE” (Mal.
iii. 1).

‘I tell you that among all of women born there is not one greater 28
than John. Yet one who is of least rank in the Kingdom of God
is greater than he.’

And all the people, including the tax-gatherers, when they 29
listened to Him acknowledged the righteousness of God by
being baptized with John’s baptism. But the Pharisees and 30
expounders of the Law frustrated God’s purpose for them, by
refusing to be baptized by him.

‘To what, then,’ said Jesus, ‘shall I compare the men of the 31
present generation, and what are they like? They are like children 32
sitting in the public square and calling out to one another, “We
have played the flute to you, and you have not danced: we have
sung dirges, and you have not shown sorrow.” For John the 33
Baptist has come eating no bread and drinking no wine, and you
say, “He has a demon!” The Son of Man has come eating and 34
drinking, and you say, “See this man! given to gluttony and
tippling, a friend of tax-gatherers and sinners!” But wisdom is 35
justified by all her children.’

Now one of the Pharisees invited Him to a meal at his house; 36

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so He entered the house and reclined at the table. And there was 37
a woman in the town who was a sinner. Having learnt that Jesus
was at table in the Pharisee's house she brought an alabaster jar
of perfume, and, standing behind close to His feet, weeping, began 38
to wet His feet with her tears; and with her hair she wiped the
tears away again, while she lovingly kissed His feet and poured
the perfume over them. Noticing this, the Pharisee, His host, said 39
to himself,

'This man, if he were really a prophet, would know who and
what sort of person this woman is who is touching Him, that
she is an immoral woman.'

In answer to his thoughts Jesus said to him, 40
'Simon, I have a word to say to you.'

'Rabbi, say on,' he replied.

'There were once two men in debt to one money-lender,' said 41
Jesus; 'one owed him five hundred shillings and the other fifty.
But neither of them could pay anything; so he freely forgave 42
them both. Tell me, then, which of them will love him most?'

'I suppose,' replied Simon, 'the one to whom he forgave most.' 43
And Jesus said, 'You have judged rightly.'

Then turning towards the woman He said to Simon, 44

'Do you see this woman? I came into your house: you gave
me no water for my feet; but she has made my feet wet with her
tears, and then wiped the tears away with her hair. No kiss did 45
you give me; but she from the moment I came in has not left off
tenderly kissing my feet. No oil did you pour even on my head; 46
but she has poured perfume upon my feet. This is the reason why 47
I tell you that her sins, her many sins, are forgiven—because she
has loved much; but he who is forgiven little, loves little.'

And He said to her, 48
'Your sins are forgiven.'

Then the other guests began to say to themselves, 49
'Who can this man be who even forgives sins?'

But He said to the woman, 50
'Your faith has saved you: go, and be at peace.'

8 Shortly after this He visited town after town, and village after 1
village, proclaiming His message and telling the good news of
the Kingdom of God. The Twelve were with Him, and certain 2
women whom He had delivered from evil spirits and various
diseases—Mary of Magdala, out of whom seven demons had
gone, and Joanna the wife of Chuza, Herod's steward, and 3

ST. LUKE VIII

Susanna, and many other women, who ministered to Jesus and His apostles.

Now when a great crowd was assembling, and was receiving 4 additions from one town after another, He spoke a parable to them.

‘A sower,’ He said, ‘went out to sow his seed; and as he sowed, 5 some of the seed fell by the way-side, and was trodden upon, or the birds pecked it up. Another part dropped upon the rock, and 6 after growing up it withered away for want of moisture. Another 7 part fell among the thorns, and the thorns grew up with it and stifled it. But some of the seed fell into good ground, and grew up 8 and yielded a return of a hundred for one.’

While thus speaking, He cried aloud and said,

‘Listen, every one who has ears to hear!’

The disciples asked Him what this parable meant. 9

‘To you,’ He replied, ‘it is granted to know the secrets of the 10 Kingdom of God; but all others are taught by parables, in order that they may see and yet not see, and may hear and yet not understand. The meaning of the parable is this. The seed is the 11 word. Those by the way-side are those who have heard, and then 12 the devil comes and carries away the word from their hearts, lest they should believe and be saved. Those on the rock are the 13 people who on hearing the word receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell among the thorns means those who have 14 heard, but, as they go on their way, the word is stifled by the anxieties, the wealth and the pleasures of life, and they bring nothing to perfection. But that in the good ground means those 15 who, having listened to the word with open minds and in a right spirit, hold it fast, and endure, and yield a return.

‘When any one lights a lamp, he does not cover it with a vessel 16 or hide it under a couch; he puts it on a lampstand, that people who enter the room may see the light. There is nothing hidden, 17 which shall not be openly seen; nor anything secret, which shall not be known and come to light. Be careful, therefore, how you 18 hear; for whoever has anything, to him more shall be given, and whoever has nothing, even what he thinks he has shall be taken away from him.’

Then came to Him His mother and His brothers, but could 19 not get near Him for the crowd. He was told, 20

‘Your mother and brothers are standing on the edge of the crowd, and want to see you.’

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‘My mother and my brothers,’ He replied, ‘are these, who hear 21
God’s word and obey it.’

One day He went on board a boat—both He and His disciples; 22
and He said to them,

‘Let us cross over to the other side of the lake.’

So they set sail. During the passage He fell asleep, and there 23
came down a squall of wind on the lake, so that the boat began
to fill and they were in deadly peril. So they came and woke Him, 24
crying,

‘Rabbi, Rabbi, we are drowning.’

Then He roused Himself and rebuked the wind and the
surging of the water, and they ceased and there was a calm.

‘Where is your faith?’ He asked them. 25

They were filled with terror and amazement, and said to one
another,

‘Who, then, is this? for he gives orders both to wind and waves,
and they obey him.’

Then they put in to shore in the country of the Gerasenes, 26
which lies opposite to Galilee. Here, on landing, He was met by 27
one of the townsmen who was possessed by demons: for a long
time he had not put on any garment, nor did he live in a house,
but among the tombs. When he saw Jesus, he called out and fell 28
down before Him, and cried aloud,

‘What hast Thou to do with me, Jesus, Son of God most
High? Do not torture me, I beseech Thee.’

For already He had commanded the foul spirit to come out of 29
the man. Many a time it had seized and held the man; and they
had repeatedly put him in chains and fetters and kept guard over
him, but he would break the chains to pieces, and, impelled by the
demon, escape into the desert.

‘What is your name?’ Jesus asked him. 30

‘Legion,’ he replied—because a great number of demons had
entered into him; and they besought Him not to command them 31
to be gone to the abyss.

Now there was a great herd of swine there feeding on the hill- 32
side; and the demons begged Him to give them leave to go into
them; and He gave them leave. The demons came out of the man 33
and left him, and entered into the swine; and the herd rushed
violently down the steep into the lake and were drowned.

The swineherds, seeing what had happened, fled and reported 34
it both in town and country; whereupon the people came out to 35
see what had happened. They came to Jesus, and they found the

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man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were awe-struck. Those who had seen it told them how the demoniac had been 36 cured. Then the whole population of the Gerasenes and of the 37 adjacent districts begged Him to depart from them; for their terror was extreme. So He went on board and returned.

The man from whom the demons had gone out had begged 38 to go with Him; but He sent him away.

'Return home,' He said, 'and tell there all that God has done 39 for you.'

So he went away and published through the whole town all that Jesus had done for him.

Now when Jesus returned, the people gave Him a warm 40 welcome; for they had all been looking out for Him. Just then 41 there came a man named Jairus, a ruler of the synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; for he had an only daughter, about twelve years old, 42 and she was dying. So He went, and the dense throng crowded on Him.

Now a woman, who for twelve years had been afflicted with 43 haemorrhage, and had spent on doctors all she had, but none of them being able to cure her, came close behind Him and touched 44 the tassel of His robe; and instantly her flow of blood stopped.

'Who is it that touched me?' Jesus asked. 45

And when all denied having done so, Peter and the rest said,

'Rabbi, the crowds are hemming you in and pressing on 46 you.'

'Some one has touched me,' Jesus replied, 'for I feel that power 46 has gone out from me.'

Then the woman, perceiving that she had not escaped notice, 47 came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him, and how she was instantly cured.

'Daughter,' said He, 'your faith has cured you; go, and be at 48 peace.'

While He was still speaking, some one came from the ruler of 49 the synagogue's house and said to him,

'Your daughter is dead; trouble the Rabbi no further.'

Jesus heard the words and said to him, 50

'Have no fear. Only believe, and she shall recover.'

So He came to the house, but allowed no one to go in with 51 Him but Peter and John and James and the girl's father and

ST. LUKE VIII—IX

mother. The people were all weeping aloud and beating their 52
breasts for her; but He said,

‘Leave off wailing; for she is not dead, but asleep.’

And they jeered at Him, knowing that she was dead. He, 53,
however, took her by the hand and called aloud, 54

‘Child, awake!’

And her spirit returned, and instantly she stood up; and He 55
directed them to give her some food. Her parents were astounded; 56
but He forbade them to mention the matter to any one.

9 Then calling the Twelve together He conferred on them 1
power and authority over all the demons and to cure diseases;
and sent them out to proclaim the Kingdom of God and to cure 2
the sick. And He commanded them, 3

‘Take nothing for your journey—neither stick nor bag nor
bread nor money; and do not have an extra under-garment.
Whatever house you enter, make that your home, and from it 4
start afresh. Wherever they refuse to receive you, as you leave 5
that town shake off the very dust from your feet as a protest
against them.’

So they departed and visited village after village, spreading 6
the gospel and performing cures everywhere.

Now Herod the Tetrarch heard of all that was going on; and 7
he was bewildered, because it was said by some that John had
come back to life, by others that Elijah had appeared, and by 8
others that one of the ancient Prophets had risen again. And 9
Herod said,

‘John I beheaded; but who is this, of whom I hear such
reports?’

And he sought to see Him.

The apostles, on their return, related to Jesus all they had 10
done. Then He took them and withdrew to a quiet retreat, to a
town called Bethsaida. But the immense crowd, aware of this, 11
followed Him; and receiving them kindly He talked to them
about the Kingdom of God, and those who needed healing He
cured.

Now when the day began to decline, the Twelve came to Him 12
and said,

‘Send the people away, that they may go to the villages and
farms round about and find lodging and a supply of food; because
here we are in an uninhabited district.’

‘You yourselves,’ He said, ‘must give them food.’

13

ST. LUKE IX

‘We have nothing,’ they replied, ‘but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people.’

(For there were about five thousand men.) But He said to His 14 disciples,

‘Make them sit down in parties of about fifty each.’

They did so, making them all sit down. Then He took the five 15, loaves and the two fish, and looking up to heaven He blessed 16 them and broke them into portions, which He gave to the disciples to distribute to the people. So they ate and were fully 17 satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

One day when He was praying in retirement, the disciples 18 were with Him; and He asked them,

‘Who do the people say that I am?’

‘John the Baptist,’ they replied; ‘but others say Elijah; and 19 others that some one of the ancient prophets has come back to life.’

‘But you,’ He asked, ‘who do you say that I am?’ 20

‘The Christ of God,’ replied Peter.

And Jesus strictly forbade them to tell this to any one; and He 21, said, 22

‘The Son of Man must suffer much cruelty, be rejected by the elders and high priests and scribes, and be put to death, and on the third day be raised to life.’

And He said to all, 23

‘If any one wishes to follow me, let him renounce self and take up his cross day by day, and so be my follower. For whoever 24 desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what benefit is it to a man to have 25 gained the whole world, but to have lost or forfeited his own self? For whoever is ashamed of me and my teachings, of him the Son 26 of Man will be ashamed when He comes in His own glory and in that of the Father and of the holy angels. I tell you truly that there 27 are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God.’

It was about eight days after saying this that Jesus, taking with 28 Him Peter, John, and James, went up the mountain to pray. And 29 while He was praying the appearance of His face underwent a change, and His clothing became white and radiant. And suddenly 30 there were two men conversing with Him, who were Moses and Elijah. They appeared in glory, and were speaking about His 31

ST. LUKE IX

departure, which He was to effect in Jerusalem. Now Peter and 32
the others were weighed down with sleep; but, when they were
fully awake, they saw His glory, and the two men standing beside
Him. And when these were preparing to depart from Jesus, Peter 33
said to Him,

‘Rabbi, we are thankful to you that we are here. Let us put up
three tents—one for you, one for Moses, and one for Elijah.’

He did not know what he was saying. But while he was thus 34
speaking, there came a cloud which spread over them; and they
were awe-struck as they entered the cloud. Then there came a 35
voice from within the cloud:

‘This is My Son, My chosen One: listen to Him.’

After this voice was heard, Jesus was found alone. 36

They kept it to themselves, and said not a word to any one at
that time about what they had seen.

On the following day, when they came down from the 37
mountain, a great crowd came to meet Him; and a man in the 38
crowd called out,

‘Rabbi, I beg you to look on my son, for he is my only child.
At times a spirit seizes him and he suddenly cries out. It con- 39
vulses him, and makes him foam at the mouth, and does not
leave him till it has well-nigh covered him with bruises. I en- 40
treated your disciples to drive out the spirit, but they could not.’

‘O unbelieving and perverse generation!’ replied Jesus; ‘how 41
long shall I be with you and bear with you? Bring your son here
to me.’

Now while the youth was coming, the spirit dashed him to the 42
ground and cruelly convulsed him. But Jesus rebuked the
demon, cured the youth, and gave him back to his father. And all 43
were awe-struck at the mighty power of God.

And while every one was expressing wonder at all that Jesus
was doing, He said to His disciples,

‘Store these my words in your memories, for the Son of Man 44
is about to be betrayed into the hands of men.’

But they did not grasp His meaning: it was veiled from them, 45
so that they might not perceive it, and they were afraid to ask
Him about it.

Now there arose a dispute among them, as to which of them 46
was the greatest. And Jesus, knowing the reasoning in their 47
hearts, took a young child and made him stand by His side and 48
He said to them,

‘Whoever for my sake receives this little child, receives me;

ST. LUKE IX—X

and whoever receives me, receives Him who sent me. For the lowliest among you all—he is great.’

‘Rabbi,’ replied John, ‘we saw a man making use of your name 49 to expel demons; and we forbade him, because he does not follow with us.’

‘Do not forbid him,’ said Jesus, ‘for he who is not against you 50 is on your side.’

Now when the time drew near for Him to be taken up into 51 heaven, He proceeded with fixed purpose towards Jerusalem. And He sent messengers in advance, who entered a village of the 52 Samaritans to make ready for Him. But the people there would 53 not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, 54

‘Master, do you wish us to order fire to come down from heaven and consume them?’ (2 Kings i. 10).

But He turned and rebuked them. And they went to another 55, village. 56

As they proceeded on their way, a man came to Him and said, 57 ‘I will follow you wherever you go.’

‘Foxes have holes,’ said Jesus, ‘and birds have nests; but the 58 Son of Man has nowhere to lay His head.’

‘Follow me,’ He said to another. 59

‘Master,’ the man replied, ‘allow me first to go and bury my father.’

‘Leave the dead,’ said Jesus, ‘to bury their own dead; but do 60 you go and announce far and wide the Kingdom of God.’

‘Master,’ said yet another, ‘I will follow you; but allow me first 61 to go and say good-bye to my friends at home.’

Jesus answered him, 62

‘No one who has put his hand to the plough, and then looks behind him, is of use for the Kingdom of God.’

10 After this the Lord appointed seventy others, and sent 1 them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus: 2

‘The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His fields. And now go. Remember that I am sending you out 3 as lambs into the midst of wolves. Carry no purse, bag, nor 4 change of shoes; and salute no one on your way.

‘Whatever house you enter, first say, “Peace be to this house!” 5 And if there is a lover of peace there, your peace shall rest upon 6

ST. LUKE X

it; otherwise it shall come back upon you. And in that same house 7
stay, eating and drinking at their table; for the labourer deserves
his wages. Do not move from one house to another.

‘And whatever town you come to and they receive you, eat 8
what they put before you. Cure those who are ill in that town, 9
and tell them,

‘ “The Kingdom of God is at your door.”

‘But whenever you come to a town and they will not receive 10
you, go out into the streets and say,

‘ “The very dust of your town that clings to our feet we wipe 11
off as a protest. Only be sure of this—the Kingdom of God is
close at hand.”

‘I tell you that it will be more endurable for Sodom on the 12
great Day than for that town.

‘Woe to thee, Chorazin! Woe to thee, Bethsaida! For had the 13
miracles been performed in Tyre and Sidon which have been
performed in you, long ere now they would have repented, sitting
in sackcloth and ashes. However, for Tyre and Sidon it will be 14
more endurable at the judgement than for you. And thou, 15
Capernaum, shalt thou be lifted as high as heaven? Thou shalt be
brought down as low as Hades.

‘He who listens to you listens to me; and he who disregards you 16
disregards me, and he who disregards me disregards Him who
sent me.’

When the seventy returned, they exclaimed joyfully, 17

‘Master, even the demons submit to us when we utter your
name.’

And He said to them, ‘I saw Satan fall like a lightning-flash 18
out of heaven. I have given you power to tread serpents and 19
scorpions under foot, and to trample on all the power of the
enemy; and in no case shall anything do you harm. Nevertheless 20
rejoice not at this, that the spirits submit to you; but rejoice that
your names are enrolled in heaven.’

At that hour Jesus was filled by the Holy Spirit with rapturous 21
joy.

‘I praise Thee,’ He exclaimed, ‘O Father, Lord of heaven and
earth, that Thou hast hidden these things from sages and men of
understanding, and hast revealed them to babes. Yes, Father,
for such has been Thy gracious will. All things are delivered to 22
me by my Father; and no one knows who the Son is but the
Father, nor who the Father is but the Son and he to whom the
Son may choose to reveal Him.’

ST. LUKE X

And He turned towards His disciples and said to them apart, 23
'Blessed are the eyes which see what you see! For I tell you that 24
many prophets and kings have desired to see the things you see,
and have not seen them, and to hear the things you hear, and have
not heard them.'

Then an expounder of the Law stood up to test Him with a 25
question.

'Rabbi,' he asked, 'what shall I do to inherit eternal life?'

'What is written in the law?' said Jesus; 'how does it read?' 26

'"THOU SHALT LOVE THE LORD THY GOD,"' he replied, '"WITH 27
THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE STRENGTH, AND
THY WHOLE MIND; AND THY NEIGHBOUR AS MUCH AS THYSELF"'
(Deut. vi. 5; Lev. xix. 18).

'A right answer,' said Jesus; 'do that, and you shall live.' 28

But he, desiring to justify himself, said to Jesus, 29

'But what is meant by my "neighbour"?' 30

Jesus replied,

'A man was once on his way down from Jerusalem to Jericho
when he fell among robbers, who after both stripping and beating
him went away, leaving him half dead. Now a priest happened to 31
be going along that road, and on seeing him passed by on the other
side. In like manner a Levite also came to the place, and seeing 32
him passed by on the other side. But a certain Samaritan, being 33
on a journey, came where he lay, and seeing him was moved with
pity. He went to him, and dressed his wounds with oil and wine 34
and bound them up. Then placing him on his own mule he
brought him to an inn, and took care of him. The next day he 35
took out two shillings and gave them to the innkeeper.

'"Take care of him," he said, "and whatever further expense
you are put to, I will repay you at my next visit."

'Which of those three seems to you to have acted like a neigh- 36
bour to him who fell among the robbers?'

'The one who showed him pity,' he replied. 37

'Go,' said Jesus, 'and act in the same way.'

As they pursued their journey He came to a certain village, 38
where a woman named Martha welcomed Him to her house.
She had a sister called Mary, who also seated herself at the Lord's 39
feet and listened to His teaching. Martha meanwhile was busy and 40
distracted in attending to her guests, and she came up to Him and
said,

'Master, do you not care that my sister is leaving me to do all
the serving? Tell her to assist me.'

ST. LUKE X—XI

‘Martha, Martha,’ replied Jesus, ‘you are anxious and worried 41
about a multitude of things; and yet only one thing is needful. 42
Mary has chosen the good portion and she shall not be deprived
of it.’

11 At one place He was praying, and when He ceased, one of 1
His disciples said to Him,

‘Master, teach us to pray, just as John taught his disciples.’

So He said to them, 2

‘When you pray, say, “Father, may Thy name be kept holy;
let Thy Kingdom come; give us day after day our bread for the 3
day; and forgive us our sins, for we ourselves also forgive every 4
one who is indebted to us; and bring us not into temptation.” ’

And He said to them, 5

‘Which of you shall have a friend and shall go to him in the
middle of the night and say,

“Friend, lend me three loaves of bread; for a friend of mine 6
has just come to my house from a distance, and I have nothing
for him to eat”?’

And he from indoors shall answer, 7

“Do not pester me. The door is now barred, and I am here in
bed with my children. I cannot get up and give you bread.”

‘I tell you that even if he will not rise and give him the loaves 8
because he is his friend, at any rate because of his persistency he
will rouse himself and give him whatever he wants.

‘So I say to you, “Ask, and it shall be given to you; seek, and 9
you shall find; knock, and the door shall be opened to you.”
For every one who asks, receives; and he who seeks, finds; and 10
he who knocks shall have the door opened to him. What father is 11
there among you, who, if his son shall ask for bread, will offer
him a stone? or if he asks for a fish, will instead of a fish offer him
a snake? or if he asks for an egg, will offer him a scorpion? If you, 12
then, imperfect as you are, know how to give your children gifts 13
that are good for them, how much more will your Father who is
in heaven give the Holy Spirit to those who ask Him!’

On one occasion He was expelling a dumb demon; and when 14
the demon was gone out the dumb man could speak, and the
people were astonished. But some among them said, 15

‘It is by the power of Beelzebul, the prince of the demons, that
he expels the demons.’

Others, to put Him to the test, asked Him for a sign from 16
heaven. And, knowing their thoughts, He said to them, 17

ST. LUKE XI

‘Every kingdom in which civil war rages goes to ruin: family attacks family and is overthrown. And if Satan has engaged in conflict with himself, how shall his kingdom stand?—because you say that I expel demons by the power of Beelzebul. And if it is by the power of Beelzebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you.

‘Whenever a strong man, fully armed and equipped, is guarding his own house, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that armour of his in which he trusted, and distributes the plunder. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad.

‘When a foul spirit has left a man, it roams about in the desert, seeking rest; but, unable to find any, it says, “I will return to the house I have left”; and when it comes, it finds the house swept clean and in good order. Then it goes and fetches seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man’s condition becomes worse than at first.’

As He thus spoke a woman in the crowd called out in a loud voice,

‘Blessed is the mother who carried you, and the breasts that you have sucked.’

‘Nay rather,’ He replied, ‘they are blessed who hear the word of God and carefully keep it.’

Now when the crowds came thronging upon Him, He proceeded to say,

‘The present generation is a wicked one: it requires some sign, but no sign shall be given to it except that of Jonah. For just as Jonah became a sign to the men of Nineveh, so the Son of Man will be a sign to the present generation. The queen of the south will arise at the judgement together with the men of the present generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and mark! One greater than Solomon is here. There will arise men of Nineveh at the judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! One greater than Jonah is here.

‘When any one lights a lamp, he never puts it in the cellar or

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under the bushel measure, but on the lampstand, that people who come in may see the light. The lamp of the body is the eye. 34 When your eye is sound, your whole body is lighted up; but when it is diseased, your body is dark. Consider therefore 35 whether the light that is in you is anything but mere darkness. If, 36 however, your whole body is full of light, and has no part dark, it will be lighted, all of it, as when the lamp with its bright shining gives you light.'

When He had thus spoken, a Pharisee invited Him to a meal 37 at his house; so He entered and took His place at table. Now the 38 Pharisee saw to his surprise that He did not wash before eating. The Master, however, said to him, 39

'Here we see how you Pharisees clean the outside of the cup and plate, while the inside, your heart, is full of greed and wickedness. Foolish men! Did not He who made the outside 40 make the inside also? But what is within, give in charity, and 41 behold all is clean for you.'

'But woe to you Pharisees! for you pay tithes on your mint and 42 rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These things you ought to have done, yet without neglecting the others. Alas for you Pharisees! 43 for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Woe to you! for you are like 44 tombs which lie hidden, and the people who walk over them are not aware of them.'

Hereupon one of the expounders of the Law exclaimed, 45 'Rabbi, in saying such things you reproach us also.'

'Woe also to you expounders of the Law!' replied Jesus, 'for 46 you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Woe to you! for you build 47 the tombs of the prophets, whom your forefathers killed. It 48 follows that you are witnesses to and approve of your fathers' actions. They slew, you build.'

'For this reason also the Wisdom of God has said, "I will 49 send prophets and apostles to them, of whom they will kill some and persecute others"; so that the blood of all the prophets 50 that has been shed from the creation of the world may be required from the present generation. Yes, I tell you that, from the blood 51 of Abel down to the blood of Zechariah who perished between the altar and the sanctuary, it shall all be required from the present generation.'

'Woe to you expounders of the Law! for you have taken away 52

the key of knowledge: you yourselves have not entered in, and those who wanted to enter in you have hindered.'

After He had left the house, the scribes and Pharisees began 53
a vehement attempt to entangle Him and make Him give off-
hand answers on numerous points, lying in wait to catch some 54
unguarded expression from His lips.

12 Meanwhile the people had come streaming towards Him 1
by thousands, so that they were trampling one another under
foot. And now He proceeded to say to His disciples first,

'Beware of the leaven of the Pharisees, that is to say, beware
of hypocrisy. There is nothing that is covered up which will not 2
be uncovered, nor hidden which will not become known. What- 3
ever therefore you have said in the dark will be heard in the light;
and what you have whispered within closed doors will be pro-
claimed from the house-tops.

'But to you who are my friends I say, 4

' "Be not afraid of those who kill the body and after that can do
nothing further. I will show you whom to fear: fear Him who 5
after killing has power to throw into Gehenna: yes, I say to you,
fear Him. Are not five sparrows sold for a penny? and yet not one 6
of them is a thing forgotten in God's sight. But the very hairs on 7
your heads are all counted. Away with fear: you are more precious
than many sparrows."

'And I tell you that every man who acknowledges me before 8
men, the Son of Man will also acknowledge before the angels of
God. But whoever disowns me before men will be disowned 9
before the angels of God.

'Moreover every one who shall speak against the Son of Man 10
may obtain forgiveness; but he who blasphemes the Holy Spirit
will never obtain forgiveness. And when they are bringing you 11
before synagogues and magistrates and governors, do not
anxiously ponder the manner or matter of your defence, nor
what you are to say; for the Holy Spirit shall teach you at that 12
very moment what you must say.'

Just then a man in the crowd appealed to Him. 'Rabbi,' he 13
said, 'tell my brother to give me a share of the inheritance.'

'Man,' He replied, 'who made me a judge or arbitrator over 14
you?'

And to the people He said, 15

'Take care, be on your guard against all covetousness, for no
one's life consists in the superabundance of his possessions.'

ST. LUKE XII

- And He spoke a parable to them. 16
- ‘A certain rich man’s lands,’ He said, ‘yielded abundant crops, and he debated within himself, saying, 17
- “What am I to do? for I have no place in which to store my crops.”
- ‘And he said to himself, 18
- “This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my goods; and I will say to my soul, 19
- “Soul, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself.”
- ‘But God said to him, 20
- “Foolish man, this night they are demanding your soul from you; and these preparations—for whom shall they be?”
- ‘So is it with him who amasses treasure for himself, but has no 21 riches in God.’
- Then turning to His disciples He said, ‘For this reason I say 22 to you, “Do not be anxious for your lives, what you are to eat, and for your persons, what you are to put on.” For a man’s life 23 is more than his food, and his person than his clothing. Look at 24 the ravens. They do not sow or reap, and they have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! And which of you is able by 25 anxious thought to add a foot to his height? If, then, you are 26 unable to do even a very little thing, why be anxious about other matters? Look at the lilies, how they grow. They neither toil nor 27 spin. And yet I tell you that not even Solomon in all his magnificence was arrayed like one of these. But if God so clothes the 28 grass of the fields, that blooms to-day and to-morrow is feeding the oven, how much more will He clothe you, you men of little faith!
- ‘Therefore, do not be asking what you are to eat or what you 29 are to drink; and do not waver between hope and fear. For the 30 nations of the world seek all these things; your Father knows that you need them. But seek His Kingdom, and these things shall be 31 given you in addition.
- ‘Dismiss your fears, little flock: your Father finds pleasure in 32 giving you the Kingdom. Sell your possessions and give alms. 33 Provide yourselves with purses that will never wear out, wealth inexhaustible in heaven, where no thief can come nor moth consume. For where your wealth is, there also will your heart be. 34
- ‘Have your girdles on, and let your lamps be alight; and be 35.

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like men waiting for their master—on the look-out till he shall 36
 return from the wedding feast—that, when he comes and knocks,
 they may open the door instantly. Blessed are those servants 37
 whom their Master when He comes shall find on the watch.
 I tell you, in solemn truth, that He will tie an apron round Him,
 and will bid them recline at table while He comes and waits on
 them. And whether it be in the second watch or in the third that 38
 He comes and finds them so, blessed are they. Of this be sure, 39
 that if the master of the house had known at what time the robber
 was coming, he would have kept awake and not have allowed his
 house to be broken into. Be you also ready, for at an hour when 40
 you are not expecting Him the Son of Man will come.'

'Master,' said Peter, 'are you addressing this parable to us, or 41
 to all alike?'

'Who, then,' replied the Lord, 'is the faithful and prudent 42
 steward whom his master will put in charge of his household to
 serve out their rations at the proper times? Blessed is that servant 43
 whom his master when he comes shall find so doing. I tell you 44
 truly that he will put him in authority over all his possessions.
 But if that servant should say in his heart, "My master is a long 45
 time in coming," and should begin to beat the menservants and
 maidservants, and to eat and drink, drinking even to excess;
 that servant's master will come on a day when he is not expecting 46
 him and at an hour that he knows not of, and cut him asunder, and
 make him share the lot of the unfaithful. And that servant who 47
 has been told his master's will and yet made no preparation and
 did not obey his will, will receive many lashes. But he who had 48
 not been told it and yet did what deserved the scourge, will receive
 but few lashes. To whomsoever much has been given, from him
 much will be required; and to whom much has been entrusted,
 of him the more will be demanded.

'I came to throw fire upon the earth, and what is my desire? 49
 Oh that it were even now kindled! But I have a baptism to 50
 undergo; and how am I pent up till it is accomplished! Do you 51
 suppose that I came to bring peace to the earth? No, I tell you
 that I came to bring dissension. For from this time there will be 52
 in one house five persons split into parties. Three will form a
 party against two and two against three; father against son and 53
 son against father; mother attacking daughter and daughter her
 mother, mother-in-law her daughter-in-law, and daughter-in-
 law her mother-in-law' (Micah vii. 6).

Then He said to the people also,

54

ST. LUKE XII—XIII

‘When you see a cloud rising in the west, you immediately say, “There is to be a shower”; and it comes to pass. And when you see a south wind blowing, you say, “It will be burning hot”; and it comes to pass. Hypocrites! You know how to read the aspect of earth and sky. How is it you cannot read this present time?’

‘Why, too, do you not of yourselves judge what is right? For when, with your opponent, you are going before the magistrate, on the way take pains to be quit of him; for fear that he should drag you before the judge, and the judge hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last mite.’

13 Just at that time people came to tell Him about the Galilaeans whose blood Pilate had mingled with their sacrifices.

‘Do you suppose,’ He asked in reply, ‘that those Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I assure you it was not so. Nay, if you are not penitent, you will all lose your lives just as they lost theirs. Or those eighteen persons whom the tower in Siloam fell on and killed, do you suppose they were offenders more than any one else in Jerusalem? I assure you it was not so. Nay, I tell you if you do not repent, you will all lose your lives just as they lost theirs.’

And He told them this parable.

‘A man,’ He said, ‘who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the gardener,

“See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?”

‘But the gardener pleaded,

“Leave it, Sir, this year also, till I have dug round it and manured it. If next year it bears fruit, well and good; if not, then you shall cut it down.”’

Once He was teaching on the sabbath in one of the synagogues where a woman was present who for eighteen years had had a spirit of weakness: she was bent double, and was quite unable to raise herself. But Jesus saw her, and calling to her, He said to her,

‘Woman, you are free from your weakness.’

And He put His hands on her, and she immediately stood upright and began to give glory to God.

ST. LUKE XIII

Then the ruler of the synagogue, indignant that Jesus had 14
cured her on a sabbath, said to the crowd,

‘There are six days in the week on which people ought to
work. On those days therefore come and get yourselves cured, and
not on the sabbath day.’

But the Lord’s reply to him was, 15

‘Hypocrites, does not each of you on the sabbath untie his
bullock or his ass from the stall and lead him to water? And this 16
woman, daughter of Abraham as she is, whom Satan had bound
for no less than eighteen years, was she not to be loosed from
this chain because it is the sabbath day?’

When He said this, all His opponents were ashamed, while 17
the whole multitude was delighted at the many glorious things
continually done by Him.

This prompted Him to say, 18

‘What is the Kingdom of God like? and to what shall I com-
pare it? It is like a mustard-seed which a man drops into the soil 19
in his garden, and it grows and becomes a tree in whose branches
the birds roost.’

And again He said, 20

‘To what shall I compare the Kingdom of God? It is like 21
leaven which a woman takes and buries in three measures of
flour, to work there till the whole is leavened.’

He was passing through town after town and village after 22
village, teaching and steadily proceeding towards Jerusalem, when 23
some one asked Him,

‘Sir, are there but few who are to be saved?’

‘Strive your hardest to enter by the narrow gate,’ He answered; 24
‘for many, I tell you, will try to find a way in and will not
succeed. As soon as the Master of the house has risen and shut 25
the door, and you have begun to stand outside and knock at the
door and say,

“Sir, open the door for us,”

‘He will answer, “I do not know where you come from.”

‘Then you will plead, 26

“We have eaten and drunk in your company, and you have
taught in our streets.”

‘But He will reply, 27

“I tell you that I do not know where you come from. Begone
from me, all of you, wrongdoers!”

‘There will be the weeping and gnashing of teeth, when you 28
see Abraham and Isaac and Jacob and all the prophets inside the

ST. LUKE XIII—XIV

Kingdom of God, and yourselves thrown out. They will come 29
from east and west, from north and south, and will sit down at
the banquet in the Kingdom of God. And mark! some now last 30
will be first, and some now first will be last.'

Just at that time there came some Pharisees, who warned Him, 31
saying,

'Leave this place and continue your journey; Herod means to
kill you.'

'Go,' He replied, 'and take this message to that fox: 32

"See, to-day and to-morrow I am driving out demons and
effecting cures, and on the third day I finish."

'Yet I must continue my journey to-day and to-morrow and 33
the day following; for it is not conceivable that a prophet should
perish outside of Jerusalem.

'O Jerusalem! Jerusalem! You that murder the prophets and 34
stone those who have been sent to you! How often have I desired
to gather your children to me, as a hen gathers her brood under
her wings, and you would not come! See, your house is abandoned 35
to you. I tell you that you will never see me again until you say,
"BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!"' (Ps.
cxviii. 26).

14 One day—it was a sabbath—He entered the house of one 1
of the rulers of the Pharisee party to take a meal, while they were
closely watching Him. In front of Him was a man suffering from 2
dropsy. This led Jesus to ask the lawyers and Pharisees, 3

'Is it allowable to cure people on the sabbath?'

They gave Him no answer; so He took hold of the man, 4
cured him, and sent him away. Then He turned to them and 5
said,

'Which of you shall have a child or an ox fall into a well on the
sabbath day, and will not immediately lift him out?'

To this they could make no reply. 6

Then, when He noticed how the invited guests chose the best 7
places, He spoke this parable, and said to them,

'When any one invites you to a wedding banquet, do not take 8
the best place, lest perhaps some more honoured guest than you
may have been asked, and the man who invited you both will come 9
and say to you, "Make room for him," and then you, ashamed, will
move to the lowest place. But, when invited, take the lowest 10
place, that when your host comes he may say to you, "Friend,
come up higher." This will be doing you honour in the presence

ST. LUKE XIV

of all the other guests. For whoever uplifts himself shall be 11
humbled, and he who humbles himself shall be uplifted.'

Also to His host, who had invited Him, He said, 12

'When you give a breakfast or a dinner, do not invite your
friends or brothers or relatives or rich neighbours, lest perhaps
they should in turn invite you, and so repay your hospitality. But 13
when you entertain, invite the poor, the crippled, the lame, and
the blind; and you will be blessed, because they have no means 14
of repaying you, but you will be repaid at the resurrection of
the righteous.'

On hearing this, one of His fellow guests said to Him, 15

'Blessed is he who shall feast in God's Kingdom.'

'A man once gave a great feast,' replied Jesus, 'to which he 16
invited a large number of guests. At dinner-time he sent his 17
servant with a message to those invited,

'“Come, for things are now ready.”

'But they all without exception began to excuse themselves. 18
The first told him,

· “I have just purchased a piece of land, and must of necessity
go and look at it. Pray hold me excused.”

'A second pleaded, 19

· “I have just bought five yoke of oxen, and am on my way to
try them. Pray hold me excused.”

'Another said, 20

· “I am just married. It is impossible for me to come.”

'So the servant came and brought these answers to his 21
master; and it stirred his anger.

· “Go out quickly,” he said, “into the streets of the city—the
wide ones and the narrow, and fetch in poor men, the crippled,
blind, and lame: fetch them all in here.”

'Soon the servant reported, 22

· “Sir, what you ordered is done, and there is room still.”

· “Go out,” replied the master, “to the high roads and hedge- 23
rows, and compel the people to come in, so that my house may
be filled. For I tell you that not one of those who were invited 24
shall taste my feast.”

On His journey vast crowds attended Him, towards whom He 25
turned and said,

'If any one comes to me who does not hate his father and 26
mother, wife and children, brothers and sisters, yes and his own
life also, he cannot be a disciple of mine. No one who does not 27
carry his own cross and come after me can be a disciple of mine.

“Father, give me the share of the property that comes to me.”
 So he divided his property between them. No long time after-
 wards the younger son got all together and travelled to a distant
 country, where he wasted his money in debauchery and excess.
 At last, when he had spent everything, there came a terrible
 famine throughout that country, and he began to feel the pinch
 of want. So he hired himself to one of the inhabitants of that
 country, who sent him on to his farm to tend swine; and he
 longed to make a meal of the pods the swine were eating, but no
 one gave him any.

“On coming to his senses he said,
 “How many of my father’s hired men have more bread than
 they want, while I here am dying of hunger! I will rise and go to
 my father, and will say to him, Father, I have sinned against
 heaven, and before you: I no longer deserve to be called a son of
 yours: treat me as one of your hired men.”
 So he rose and came to his father. But while he was still a long
 way off, his father saw him and pitied him, and ran and threw his
 arms round his neck and kissed him.

“Father,” cried the son, “I have sinned against heaven and
 before you: no longer do I deserve to be called a son of yours.”
 But the father said to his servants,
 “Fetch the best coat quickly and put it on him; and bring a
 ring for his finger and shoes for his feet. Fetch the fat calf and kill
 it, and let us feast and enjoy ourselves; for my son here was dead
 and has come to life again: he was lost and has been found.”
 And they began to be merry.

Now his elder son was out on the farm; and when he came near
 the house, he heard music and dancing. Then he called one of the
 lads to him and asked what all this meant.
 “Your brother has come,” he replied; “and your father has had
 the fat calf killed, because he has got him home safe and sound.”
 Then he was angry and would not go in. But his father came
 out and entreated him.

“All these years,” replied the son, “I have served you, and I
 have never at any time disobeyed any of your orders, and yet you
 have never given me so much as a kid, for me to enjoy myself with
 my friends; but now that this son of yours is come who has
 squandered your property among harlots, you have killed the fat
 calf for him.”

“You, my dear son,” said the father, “are always with me, and
 all that is mine is also yours. We were bound to make merry

28 Which of you, desiring to build a tower, does not sit down first and calculate the cost, asking if he has the means to finish it? lest perhaps, when he has laid the foundation and is unable to finish, all who see it shall begin to jeer at him, saying, "This man began to build, but could not finish." Or what king, marching 31 to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, 32 while the other is still a long way off, he sends envoys and sues for peace. Just so no one of you who does not bid farewell to all that 33 belongs to him can be a disciple of mine.

34 Salt is good: but if even the salt has become tasteless, how will you restore its flavour? Neither for land nor for dunghill is it 35 of any use; they throw it away. Listen, every one who has ears to hear!

15 Now the tax-gatherers and the sinners were everywhere in the habit of coming close to Him to listen to Him; and this led 2 the Pharisees and the scribes to complain,

3 He gives a welcome to sinners, and joins them at their meals!

3 So in a parable He asked them,

4 Which of you men, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in their desert pasture and go in search of the lost one till he finds it? And when he 5 has found it, he lifts it on his shoulders, glad at heart. Then 6 coming home he calls his friends and neighbours together, and says, "Rejoice with me, for I have found my sheep—the one I had lost." I tell you that in the same way there will be rejoicing in 7 heaven over one repentant sinner—more rejoicing than over ninety-nine blameless persons who have no need of repentance.

8 Or what woman who has ten silver coins, if she loses one of them, does not light a lamp and sweep the house and search carefully till she finds it? And when she has found it, she calls together 9 her friends and neighbours, and says,

10 "Congratulate me, for I have found the coin which I had lost."

11 I tell you that in the same way there is rejoicing in the presence of the angels of God over one repentant sinner.

12 He went on to say,

13 There was a man who had two sons. The younger of them 14 said to his father,

ST. LUKE XV—XVI

and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.” ’

16 He said also to His disciples:

‘There was a rich man who had a steward about whom an accusation was brought to him, that he was wasting his property. He called him and said,

‘ “What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer.”

‘Then the steward said to himself,

‘ “What am I to do? My master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. Ah! I see what to do, in order that when I am discharged from the stewardship people may give me a home in their houses.”

‘So he called all his master’s debtors, one by one, and asked the first, “How much are you in debt to my master?”

‘ “A hundred measures of oil,” he replied.

‘ “Here is your account,” said the steward: “sit down quickly and alter it to fifty measures.”

‘To a second he said,

‘ “And how much do you owe?”

‘ “A hundred quarters of wheat,” was the answer.

‘ “Here is your account,” said he: “alter it to eighty.”

‘And the master praised the dishonest steward for his shrewdness; for in dealing with their fellows, the men of this world are shrewder than the sons of Light.

‘And I charge you, so to use wealth tainted with dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves honest in dealing with wealth tainted with dishonesty, who will entrust to you the true good? And if you have not been honest with what belongs to another, who will give you what is your own?

‘No servant can serve two masters. For either he will hate one and love the other, or else he will attach himself to one and think lightly of the other. You cannot be servants both of God and of money.”

To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of money.

ST. LUKE XVI—XVII

‘You are persons,’ He said to them, ‘who boast of their own 15
goodness before men, but God sees your hearts; for what is
exalted by men may be an abomination in God’s sight. The Law 16
and the prophets continued until John came: from that time the
gospel of the Kingdom of God has been spreading, and every
one presses into it. And it is easier for sky and earth to pass away 17
than for the smallest detail of the Law to lapse. Any man who di- 18
vorses his wife and marries another commits adultery; and he who
marries a woman so divorced from her husband commits adultery.

‘There was once a rich man who used to array himself in 19
purple and fine linen, and enjoyed a splendid banquet every day,
while at his outer door there lay a beggar, Lazarus by name, 20
covered with sores and longing to make a meal off the scraps 21
falling on the floor from the rich man’s table. Nay, the dogs, too,
used to come and lick his sores.

‘In course of time the beggar died; and he was carried by the 22
angels to Abraham’s bosom. The rich man also died, and was
buried. And in Hades, being in torment, he looked and saw 23
Abraham in the far distance, and Lazarus resting in his arms.
So he cried aloud, and said, 24

“‘Father Abraham, take pity on me and send Lazarus to dip
the tip of his finger in water and cool my tongue, for I am in
agony in this flame.”

“‘Remember, my son,” said Abraham, “that you had good 25
fortune during your life, and that Lazarus in like manner had
bad fortune. But he is comforted here now, while you are in agony.
Besides all this there is set a vast chasm between us and you, in 26
order that those who desire to cross from this side to you, or
from your side to us, may not be able to do so.”

“‘I entreat you then, father,” said he, “to send him to my 27
father’s house. For I have five brothers. Let him earnestly warn 28
them, lest they also come to this place of torment.”

“‘They have Moses and the prophets,” replied Abraham; 29
“let them hear them.”

“‘No, father Abraham,” he pleaded; “but if some one goes 30
to them from the dead, they will repent.”

“‘If they are deaf to Moses and the prophets,” replied 31
Abraham, “they would not be led to believe even if some one
should rise from the dead.” ’

17 Jesus said to His disciples, I
‘It is inevitable that causes of stumbling should occur; but woe

ST. LUKE XVII

to him through whom they occur! Better for him if with a mill- 2
stone hanging round his neck he had been hurled into the sea,
rather than that he should cause a single one of these little ones
to fall. Be on your guard. 3

‘If your brother acts wrongly, reprove him; and if he is sorry,
forgive him; and if seven times in a day he acts wrongly towards 4
you, and seven times turns again to you and says, “I am sorry,”
you must forgive him.’

And the apostles said to the Lord, 5
‘Increase our faith.’

‘If your faith,’ replied the Lord, ‘were merely like a mustard- 6
seed, you might say to this black mulberry-tree, “Tear up your
roots and plant yourself in the sea,” and instantly it would obey
you.

‘Which of you who has a servant ploughing, or tending sheep, 7
will say to him when he comes in from the farm, “Come at once
and take your place at table,” and will not rather say to him, 8
“Get my dinner ready, gird yourself, and wait upon me till I
have finished my dinner, and then you shall have yours”? Does 9
he thank the servant for obeying his orders? So you also, when 10
you have obeyed all the orders given you, must say,

“There is no merit in our service: we have merely done our
duty.”’

As they pursued their journey to Jerusalem, He passed 11
between Samaria and Galilee. And as He entered a certain 12
village, ten men met Him who were lepers and stood at a distance.
In loud voices they cried out, 13

‘Jesus, Rabbi, take pity on us.’

Perceiving this, He said to them, 14

‘Go and show yourselves to the priests.’

And while on their way to do this they were made clean.

One of them, seeing that he was cured, came back, glorifying 15
God in a loud voice, and he threw himself at the feet of Jesus, 16
thanking Him. He was a Samaritan.

‘Were not all ten made clean?’ Jesus asked; ‘but where are the 17
nine? Have none been found to come back and give glory to God 18
except this foreigner?’

And He said to him, 19

‘Rise and go: your faith has cured you.’

Being asked by the Pharisees when the Kingdom of God was 20
coming, He answered,

‘The Kingdom of God does not so come that you can watch

ST. LUKE XVII—XVIII

closely for it. Nor shall they say, "See here!" or "See there!"— 21
for the Kingdom of God is within you.'

Then, turning to His disciples, He said, 22

'There will come a time when you will wish you could see but
a single one of the days of the Son of Man, but will not see one.
And they will say to you, "See there!" "See here!" Do not go in 23
pursuit. For just as the lightning, when it flashes, shoots across 24
the sky, so will the Son of Man be on His day. But first He must 25
endure much suffering, and be rejected by the present generation.

'And as it was in the time of Noah, so will it also be in the time 26
of the Son of Man. Men were eating and drinking, taking wives 27
and giving wives, up to the very day Noah entered the ark, and
the deluge came and destroyed them all. As it was also in the 28
time of Lot; they were eating and drinking, buying and selling,
planting and building; but on the day that Lot left Sodom, it 29
rained fire and brimstone from the sky and destroyed them all.
Exactly so will it be on the day that the veil is lifted from the Son 30
of Man.

'On that day, if a man is on the roof and his goods indoors, let 31
him not go down to fetch them; and, in the same way, he who is in
the field, let him not turn back. Remember Lot's wife. Any man 32,
who seeks to save his life shall lose it; but whoever loses his life 33
shall retain it. On that night, I tell you, there will be two lying 34
on one bed: one will be taken away and the other left. There will 35
be two women turning the mill together: one will be taken away
and the other left.'

'Where, Master?' they inquired. 37

'Where the dead body is,' He replied, 'there also will the
vultures flock together.'

18 He also taught them by a parable that they must always 1
pray and never lose heart.

'In a certain town,' He said, 'there was a judge who had no fear 2
of God and no respect for man. And in the same town was a 3
widow who repeatedly came and entreated him, saying,

"Give me justice and stop my adversary."

'For a time he would not, but afterwards he said to himself, 4

"Though I have neither fear of God nor respect for man, yet 5
because she annoys me I will give her justice, to prevent her
from constantly coming to pester me."'

And the Lord said, 6

'Hear those words of the unjust judge. And will not God 7

ST. LUKE XVIII

avenge the wrongs of His own people who cry aloud to Him day and night, although He delays vengeance on their behalf? Yes, He will soon avenge their wrongs. Yet, when the Son of Man comes, will He find faith on earth?' 8

And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable. 9

'Two men went up to the Temple to pray, one a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows by himself: 10 11

'“O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor even like this tax-gatherer. I fast twice a week. I pay the tithe on all my gains.” 12

'But the tax-gatherer, standing far back, would not so much as lift his eyes to heaven, but kept beating his breast and saying, 13

'“O God, have mercy on me, sinner that I am.”'

'I tell you that this man went home accounted by God freer from guilt than the other; for every one who uplifts himself shall be humbled, but he who humbles himself shall be uplifted.' 14

On one occasion people brought with them their infants, for Him to touch them; but the disciples, noticing this, found fault with them. Jesus, however, called for the infants. 15 16

'Let the little children come to me,' He said; 'do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you in truth that whoever does not receive the Kingdom of God like a little child will certainly not enter it.' 17

The question was put to Him by a ruler: 'Good Rabbi, what shall I do to inherit eternal life?' 18

'Why do you call me good?' replied Jesus; 'there is no one good but One, namely God. You know the Commandments: "DO NOT COMMIT ADULTERY"; "DO NOT MURDER"; "DO NOT STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "HONOUR THY FATHER AND THY MOTHER."' 19 20

'All these,' he replied, 'I have carefully obeyed from my youth.' 21

On receiving this answer Jesus said to him, 22

'There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in heaven; and come and follow me.'

But on hearing these words he was very sorrowful, for he was exceedingly rich. 23

Jesus looked at him, and said, 24

'How hard it will be for the possessors of riches to enter the

ST. LUKE XVIII—XIX

Kingdom of God! Why, it is easier for a camel to go through a 25
needle's eye than for a rich man to enter the Kingdom of God.'

'Who, then, can be saved?' exclaimed the hearers. 26

'Things impossible to man,' He replied, 'are possible to God.' 27

Then Peter said, 28

'See, we have given up our homes and have followed you.'

'I tell you in truth,' replied Jesus, 'that there is no one who has 29
left house or wife, or brothers or parents or children, for the sake
of God's Kingdom, who shall not receive many times as much in 30
this life, and in the age that is coming eternal life.'

Then He drew the Twelve to Him and said, 31

'See, we are going up to Jerusalem, and everything written in
the prophets about the Son of Man will be fulfilled. For He will 32
be handed over to the Gentiles, and be mocked, outraged and
spat upon. They will scourge Him and put Him to death, and on 33
the third day He will rise to life again.'

Nothing of this did they understand. The words were a mystery 34
to them, nor could they see what He meant.

As Jesus came near to Jericho, there was a blind man sitting 35
by the wayside begging. He heard a crowd of people going past, 36
and inquired what it all meant.

'Jesus the Nazarene is passing by,' they told him. 37

Then, at the top of his voice, he cried out, 38

'Jesus, son of David, take pity on me.'

Those in front reproved him and tried to silence him; but he 39
continued shouting, louder than ever,

'Son of David, take pity on me.'

So Jesus stopped and bade them bring the man to Him; and 40
when he had come close to Him He asked him, 41

'What shall I do for you?'

'Sir,' he replied, 'let me recover my sight.'

'Recover your sight,' said Jesus: 'your faith has cured you.' 42

No sooner were the words spoken than the man regained his 43
sight and followed Jesus, giving glory to God; and all the people,
seeing it, gave praise to God.

19 So He entered Jericho and proceeded through the town. 1
There was a man there called Zacchaeus, who was the chief 2
collector of taxes, and was wealthy. He was anxious to see what 3
sort of man Jesus was; but he could not because of the crowd, for
he was short in stature. So he ran on in front and climbed up a 4
mulberry tree to see Him; for He was about to pass that way.

ST. LUKE XIX

As soon as Jesus came to the place, He looked up and said to 5
him,

‘Zacchaeus, come down quickly, for I must stay at your house
to-day.’

So he came down in haste, and welcomed Him joyfully. When 6, 7
they saw this, they all began muttering with indignation,

‘He has gone in to be the guest of a sinner!’

Zacchaeus, however, stood up, and addressing the Lord said, 8

‘Here and now, Master, I give half my property to the poor,
and if I have unjustly exacted money from any man, I pledge
myself to repay to him four times the amount.’

Jesus said to him,

9

‘To-day salvation has come to this house, seeing that he too is
a son of Abraham. For the Son of Man has come to seek and to 10
save what is lost.’

As they were listening to His words, He went on to teach them 11
by a parable, because He was near to Jerusalem and they sup-
posed that the Kingdom of God was going to appear immediately.
So He said to them, 12

‘A man of noble family travelled to a distant country to obtain
the rank of king, and to return. And he called ten of his servants 13
and gave each of them a pound, instructing them to trade with
the money during his absence.

‘Now his countrymen hated him, and sent a deputation after 14
him to say, “We are not willing that he should become our king.”
And upon his return, after he had obtained the sovereignty, he 15
ordered those servants to whom he had given the money to be
summoned before him, that he might learn their success in trading.

‘So the first came and said, 16

‘“Sir, your pound has produced ten pounds more.”

‘“Well done, good servant,” he replied; “because you have 17
been faithful in a very small matter, be in authority over ten
towns.”

‘The second came, and said, 18

‘“Your pound, Sir, has produced five pounds.”

‘So he said to this one also, 19

‘“And you, be the governor of five towns.”

‘The next came. 20

‘“Sir,” he said, “here is your pound, which I have kept wrapped
up in a cloth. For I was afraid of you, because you are a severe 21
man: you take up what you did not lay down, and you reap what
you did not sow.”

ST. LUKE XIX

‘“By your own words,” he replied, “I will judge you, you bad 22
servant. You knew me to be a severe man, taking up what I did not
lay down, and reaping what I did not sow! Why, then, did you not 23
put my money into a bank, that when I came I might have
received it back with interest?”

‘And he said to those who stood by, 24

‘“Take the pound from him and give it to him who has the
ten pounds.”

‘They said to him, 25

‘“Sir, he already has ten pounds.”

‘“I tell you that to every one who has anything, more shall be 26
given; and from him who has not anything, even what he has
shall be taken away. But as for those enemies of mine who were 27
unwilling that I should become their king, bring them here, and
slay them in my presence.” ’

After thus speaking, He journeyed onward, proceeding to 28
Jerusalem. And when he was come near Bethphagé and Bethany, 29
at the mount called the Olive-grove, He despatched two of the
disciples, saying to them, 30

‘Go into the village facing you. On entering it you will find an
ass’s colt tied up which no one has ever yet ridden: untie it, and
bring it here. And if any one asks you, “Why are you untying the 31
colt?” simply say, “The Master needs it.” ’

So those who were sent went and found things as He had told 32
them. And while they were untying the colt the owners called out, 33
‘Why are you untying the colt?’ and they replied, ‘The Master 34
needs it.’

Then they brought it to Jesus, and after throwing their outer 35
garments on the colt they placed Jesus on it. So He rode on, 36
while they carpeted the road with their garments. And when He 37
was now getting near Jerusalem, and descending the Mount of
Olives, the whole multitude of the disciples began in their joy
to praise God in loud voices for all the mighty deeds they had
witnessed, saying, 38

‘BLESSED IS the King WHO COMES IN THE NAME OF THE LORD
(Ps. cxviii. 26): in heaven peace, and glory in the highest
realms.’

Thereupon some of the Pharisees in the crowd appealed to 39
Him, saying,

‘Rabbi, reprove your disciples.’

‘I tell you,’ He replied, ‘that if they became silent, the very 40
stones would cry out.’

ST. LUKE XIX—XX

When He came into full view of the city, He wept aloud over 41
it, and exclaimed, 42

‘O that at this time thou only knewest what makes for peace!
But now it is hid from thine eyes. For the time is coming upon 43
thee when thy foes will throw up around thee earthworks and a
wall, investing thee and hemming thee in on every side. And they 44
will dash thee to the ground and thy children within thee, and will
not leave one stone upon another within thee; because thou didst
not recognize the time of thy visitation.’

Then Jesus entered the Temple and proceeded to drive out 45
the dealers.

‘It is written,’ He said, ‘ “AND MY HOUSE SHALL BE THE HOUSE 46
OF PRAYER” (Isa. lvi. 7), but you have made it A ROBBERS’ CAVE’
(Jer. vii. 11).

And day after day He taught in the Temple, while the high 47
priests and the scribes were devising some means of destroying
Him, as were also the leading men of the people. But they could 48
not find any way of doing it, for the people all hung upon His lips.

20 On one of those days while He was teaching the people in 1
the Temple and preaching the gospel, the high priests came upon
Him, and the scribes, together with the elders, and they asked 2
Him,

‘Tell us, by what authority are you doing these things? Who is
it that gave you this authority?’

‘I also will put a question to you,’ He said; ‘was John’s baptism 3, 4
from heaven or from men?’

So they debated the matter with one another. 5

‘If we say “from heaven,” ’ they argued, ‘he will say, “Why
did you not believe him?” And if we say “from men,” the people 6
will all stone us; for they are convinced that John was a prophet.’

And they answered that they did not know the origin of it. 7

‘Nor do I tell you,’ said Jesus, ‘by what authority I do these 8
things.’

Then He proceeded to speak a parable to the people. 9

‘There was a man,’ He said, ‘who planted a vineyard, let it out
to vine-dressers, and went abroad for a considerable time. At 10
vintage-time he sent a servant to the vine-dressers, for them to
give him a share of the crop; but the vine-dressers beat him
cruelly and sent him away empty-handed. Then he sent a second 11
servant; and him too they beat and ill-treated and sent away

ST. LUKE XX

empty-handed. Then again he sent a third; and this one also they 12
wounded and drove away. Then the owner of the vineyard said, 13

“What am I to do? I will send my son—my dearly-loved son:
they will probably respect him.”

‘But when the vine-dressers saw him, they discussed the 14
matter with one another, and said,

“This is the heir: let us kill him, that the inheritance may be
ours.”

‘So they flung him out of the vineyard and killed him. What, 15
then, will the owner of the vineyard do to them? He will come and 16
put these vine-dressers to death, and give the vineyard to others.’

‘God forbid!’ exclaimed the hearers.

He looked at them and said,

17

‘What, then, does that mean which is written,

“THE STONE WHICH THE BUILDERS REJECTED

HAS BECOME THE CORNERSTONE”? (Ps. cxviii. 22).

Every one who falls on that stone will be severely hurt, but he on 18
whom it falls will be utterly crushed.’

At this the scribes and the high priests wanted to lay hands on 19
Him, then and there; only they were afraid of the people. For
they saw that in this parable He had referred to them.

So, watching their opportunity, they sent spies who were to 20
act the part of honest men, that they might fasten on some
expression of His, so as to hand Him over to the ruling power and
the governor’s authority. So they put a question to Him. 21

‘Rabbi,’ they said, ‘we know that you say and teach what is
right and that you make no distinctions between one man and
another, but teach God’s way truly. May one pay a tax to Caesar, 22
or not?’

But He saw through their knavery and replied,

23

‘Show me a shilling. Whose likeness and inscription does it 24
bear?’

‘Caesar’s,’ they said.

‘Pay therefore,’ He replied, ‘what is Caesar’s to Caesar—and 25
what is God’s to God.’

There was nothing here that they could lay hold of before the 26
people, and marvelling at His answer they said no more.

Some of the Sadducees (who deny that there is a resurrection) 27
next came forward and asked Him, 28

‘Rabbi, Moses made this a law for us, “IF A MAN’S BROTHER
DIE, LEAVING A WIFE BUT NO CHILDREN, THE MAN SHALL MARRY THE
WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER” (Deut. xxv. 5).

ST. LUKE XX—XXI

Now there were seven brothers. The first of them took a wife 29
and died childless. The second and the third also took her; 30,
and all seven, having done the same, left no children when they 31
died. Finally the woman also died. Whose wife, then, at the 32,
resurrection shall the woman be? for they all seven married her.' 33

'People in this world,' replied Jesus, 'marry, and are given in 34
marriage. But as for those who are deemed worthy to find a place 35
in that other age and in the resurrection from among the dead,
the men do not marry, and the women are not given in marriage.
For indeed they cannot die again; they are like angels, and are 36
sons of God as being sons of the resurrection. But that the dead 37
rise to life even Moses clearly implies in the passage about the
Bush, where he calls the Lord "THE GOD OF ABRAHAM, AND THE
GOD OF ISAAC, AND THE GOD OF JACOB" (Exod. iii. 2-6). He is not 38
a God of the dead, but of the living, for to Him all are living.'

Then some of the scribes replied, 39
'Rabbi, you have spoken well.'

From that time no one ventured to put a single question to 40
Him.

But He asked them, 41

'How is it they say that the Christ is son of David? Why, David 42
himself says in the book of Psalms,

' "THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET" 43
(Ps. cx. 1).

'David himself therefore calls Him "Lord," and how can He 44
be his son?'

Then, in the hearing of all the people, He said to the disciples, 45

'Beware of the scribes, who like to walk about in long robes, 46
and love to be bowed to in places of public resort and to occupy
the best places in the synagogues or at dinner-parties; who 47
swallow up the property of widows and by way of excuse make
long prayers. The heavier the punishment these men will receive.'

21 Looking up He saw the people putting their gifts into the 1
treasury—the rich people. He also saw a poor widow dropping 2
in two mites, and He said, 3

'In truth I tell you that this widow, so poor, has thrown in
more than any of them. For from what they could well spare they 4
have all of them contributed to the offerings, but she in her
neediness has thrown in all she had to live on.'

ST. LUKE XXI

When some were remarking about the Temple, how it was 5
embellished with beautiful stones and dedicated gifts, He said,

‘As to these things which you now admire, the time is coming 6
when there will not be one stone left here upon another which
will not be pulled down.’

‘Rabbi, when will this be?’ they asked Him, ‘and what will be 7
the sign when these things are about to take place?’

‘See to it,’ He replied, ‘that you are not misled; for many will 8
come in my name professing, “I am He,” or saying, “The time
is close at hand.” Have nothing to do with them. But when you 9
hear of wars and turmoils, be not afraid; for these things must
happen first, but the end does not come immediately.’

Then He said to them, 10

‘NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM 11
AGAINST KINGDOM (Isa. xix. 2). And there will be great earth-
quakes, and in places famines and pestilence; and there will be
terrors and wonderful signs from heaven.

‘But before all these things happen they will lay hands on you 12
and persecute you. They will deliver you up to synagogues and to
prison, and you will be brought before kings and governors for
my sake. In the end all this will be evidence of your fidelity. 13

‘Make up your minds, however, not to prepare a defence 14
beforehand, for I will give you utterance and wisdom which none 15
of your opponents will be able to withstand or reply to. You will 16
be betrayed even by parents, brothers, relatives, and friends; and
some of you they will put to death. You will be hated by all men 17
because you are called by my name; and yet not a hair of your 18
heads shall perish. By your endurance you shall win your souls. 19

‘But when you see Jerusalem with armies encamping round her 20
on every side, then be certain that her desolation is close at hand.
Then let those in Judaea escape to the hills; let those who are in 21
the city leave it, and those in the country not enter therein. For 22
those are THE DAYS OF VENGEANCE (Hos. ix. 7) in order to fulfil all
that is written.

‘Alas for women who at that time are with child or have infants 23
at breast; for there will be great distress in the land, and anger
towards this people. They will fall by the edge of the sword, 24
or be carried off into captivity among all the Gentiles. And Jeru-
salem will be trampled under foot by the Gentiles, till the times of
the Gentiles have expired.

‘There will be signs in sun, moon, and stars; and on earth 25
anguish among the nations in their bewilderment at the roaring

ST. LUKE XXI—XXII

of the sea and its billows; men's hearts fainting for fear, and for apprehension of what is coming on the world. For THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED (Isa. xxxiv. 4). And then shall they see the SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with great power and glory. But when all this is beginning to take place, look up. Lift up your heads, because your deliverance is drawing near.'

And He spoke a parable to them.

'See,' He said, 'the fig-tree and all the trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in truth that the present generation will not pass away without all these things first taking place. Heaven and earth will pass away, but my words will not pass away.'

'But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth (Isa. xxiv. 17). Beware of slumbering; at all times pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man.'

At this time He would teach in the Temple by day, but go out and spend the night on the mount called the Olive-grove. And all the people came to Him in the Temple, early in the morning, to listen to Him.

22 Meanwhile the festival of the Unleavened Bread, called the Passover, was approaching, and the high priests and the scribes were contriving how to destroy Him. For they feared the people. But Satan entered into Judas (the one called Iscariot—one of the Twelve); who went away and conferred with the high priests and commanders as to how he should deliver Him up to them. They were glad, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

When the day of the Unleavened Bread came—the day for the Passover lamb to be sacrificed—Jesus sent Peter and John with instructions.

'Go,' He said, 'and prepare the Passover for us, that we may eat it.'

ST. LUKE XXII

'Where shall we prepare it?' they asked. 9

'You will no sooner have entered the city,' He replied, 'than 10
you will meet a man carrying a pitcher of water. Follow him
into the house to which he goes, and say to the master of the 11
house,

'“The Rabbi asks you, Where is the room where I can eat the
Passover with my disciples?”'

'And he will show you a large furnished room upstairs. There 12
make your preparations.'

So they went and found all as He had told them; and they got 13
the Passover ready.

When the time was come, and He had taken His place at table, 14
and the Apostles with Him, He said to them, 15

'Earnestly have I longed to eat this Passover with you before
I suffer; for I tell you that I certainly shall not eat one again till 16
its full meaning is brought out in the Kingdom of God.'

Then, having received a cup and given thanks, He said, 17

'Take this and share it among you; for I tell you that from this 18
time I will never drink the produce of the vine till the Kingdom
of God has come.'

Then, taking a loaf, He gave thanks and broke it, and handed 19
it to them, saying,

'This is my body which is being given on your behalf: this do
in remembrance of me.'

He handed them the cup in like manner, when the meal was 20
over.

'This cup,' He said, 'is the new covenant ratified by my blood
which is to be poured out on your behalf. Yet the hand of my 21
betrayer is at the table with me. For indeed the Son of Man goes 22
on His predestined way; but woe to the man who is betraying
Him!'

Thereupon they began to discuss with one another which of 23
them it could possibly be who was about to do this.

There arose also a dispute among them as to which of them 24
should be regarded as greatest. But He said to them, 25

'The kings of the Gentiles are their masters, and those who
exercise authority over them are called "Benefactors." With you 26
it is not so; but let the greatest among you be as the younger,
and the leader be like him who serves. For which is the greater— 27
he who sits at table, or he who waits on him? Is it not he who sits
at table? But I am among you as he who waits. You, however, 28
have remained with me amid my trials; and I assign to you, as my 29

ST. LUKE XXII

Father has assigned to me, a Kingdom—so that you may eat and 30
drink at my table in my Kingdom, and sit on thrones as judges
over the twelve tribes of Israel.

‘Simon, Simon, I tell you that Satan has obtained permission 31
to have all of you to sift as wheat is sifted. But I have prayed for 32
yourself that your faith may not fail, and you, as soon as you have
repented, must strengthen your brethren.’

‘Master,’ replied Peter, ‘with you I am ready to go both to 33
prison and to death.’

‘I tell you, Peter,’ said Jesus, ‘that the cock will not crow to-day 34
till you have three times denied that you know me.’

Then He asked them, 35

‘When I sent you out without purse or bag or shoes, was there
anything you needed?’

‘No, nothing,’ they replied.

‘But now,’ said He, ‘let the one who has a purse take it, and he 36
who has a bag must do the same. And let any one who has no
sword sell his coat and buy one. For I tell you that those words 37
of scripture must find their fulfilment in me: “AND HE WAS
RECKONED AMONG THE LAWLESS” (Isa. liii. 12); for indeed that
saying about me has now its accomplishment.’

‘Master, here are two swords,’ they exclaimed. 38

‘Enough!’ He replied.

On going out, He proceeded as usual to the Mount of Olives, 39
and His disciples followed Him. When He arrived at the place, 40
He said to them,

‘Pray that you may not come into temptation.’

He Himself withdrew from them about a stone’s throw, and 41
knelt down and prayed, saying, 42

‘Father, if it be Thy will, take this cup away from me; yet not
my will but Thine be done!’

And there appeared to Him an angel from heaven, strengthen- 43
ing Him; while He—an agony of distress having come upon Him 44
—prayed all the more with intense earnestness, and His sweat be-
came like clots of blood dropping on the ground.

When He rose from His prayer and came to His disciples, He 45
found them sleeping for sorrow.

‘Why are you sleeping?’ He said; ‘rise up; and pray that you 46
may not come into temptation.’

While He was still speaking there came a crowd, with the man 47
called Judas, one of the Twelve, at their head. And he went up to
Jesus to kiss Him.

ST. LUKE XXII

'Judas,' said Jesus, 'are you betraying the Son of Man with a 48
kiss?'

Those who were about Him, seeing what was likely to happen, 49
asked Him,

'Master, shall we strike with the sword?'

And one of them struck a blow at the high priest's servant and 50
cut off his right ear.

'Permit me thus far,' said Jesus. 51

And He touched the ear and healed it.

Then Jesus said to the high priests and commanders of the 52
Temple and elders, who had come to arrest Him,

'Have you come out as if to fight with a robber, with swords 53
and cudgels? While day after day I was with you in the Temple,
you did not lay hands upon me, but to you belongs this hour and
the power of darkness.'

And they arrested Him and led Him away, and brought Him 54
into the high priest's house, while Peter followed a good way
behind. And when they had lighted a fire in the middle of the 55
court and had seated themselves in a group round it, Peter was
sitting among them, when a maidservant saw him sitting by the 56
fire, and, looking fixedly at him, she said,

'This man also was with Him.'

But he denied it, and declared, 57

'Woman, I do not know Him.'

Shortly afterwards a man saw him and said, 58

'You, too, are one of them.'

'No, man, I am not,' said Peter.

After an interval of about an hour some one else stoutly 59
maintained:

'Certainly this man also was with Him, for he is a Galilaean.'

'I don't know what you mean, man,' replied Peter. 60

No sooner had he spoken than a cock crowed. The Master 61
turned and looked on Peter; and Peter recollected the Master's
words, how He had said to him,

'This very day, before the cock crows, you will disown me
three times.'

And he went out and wept bitterly. 62

Meanwhile the men who held Jesus in custody beat Him in 63
cruel sport, blindfolded Him, and then challenged Him. 64

'Prove to us,' they said, 'that you are a prophet, by telling us
who it was that struck you.'

And they said many other insulting things to Him. 65

ST. LUKE XXII—XXIII

As soon as it was day, the whole body of the elders, as well as 66
the high priests and the scribes, assembled. Then He was
brought into their Sanhedrin, and they asked Him,

‘Are you the Christ? Tell us.’ 67

‘If I tell you,’ He replied, ‘you will not believe; and if I ask you 68
questions, you will not answer. But from this time forward THE 69
SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the Divine
Power’ (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70

‘You, then, are the Son of God?’

‘It is as you say,’ He answered; ‘I am.’

‘What need have we of further evidence?’ they said; ‘for we 71
ourselves have heard it from his own lips.’

23 Then the whole assembly rose and brought Him to Pilate, 1
and began to accuse Him. 2

‘We have found this man,’ they said, ‘perverting our nation,
forbidding the payment of tribute to Caesar, and claiming to be
himself King Messiah.’

Then Pilate asked Him, 3

‘You, then, are the King of the Jews?’

‘It is as you say,’ He replied.

Pilate said to the high priests and to the crowd, 4

‘I can find no crime in this man.’

But they violently insisted. 5

‘He stirs up the people,’ they said, ‘throughout all Judaea with
His teaching—even from Galilee (where He first started) to this
city.’

On hearing this, Pilate inquired, 6

‘Is the man a Galilean?’

And learning that He belonged to Herod’s jurisdiction he sent 7
Him to Herod, for he too was in Jerusalem at that time.

To Herod the sight of Jesus was a great gratification, for, for 8
a long time, he had been wanting to see Him, because he had heard
so much about Him. He hoped also to see some miracle per-
formed by Him. So he put a number of questions to Him, but 9
Jesus gave him no reply. Meanwhile the high priests and the 10
scribes were standing there and vehemently accusing Him.
Laughing to scorn the claims of Jesus, Herod (and his soldiers 11
with him) made sport of Him, dressed Him in a gorgeous
costume, and sent Him back to Pilate. And on that very day 12

ST. LUKE XXIII

Herod and Pilate became friends again, for they had been for some time at enmity.

Then calling together the high priests and the rulers and the people, Pilate said, 13 14

‘You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; 15 for he has sent him back to us; and, you see, there is nothing he has done that deserves death. I will therefore chastise him and 16 release him.’

Then the whole multitude burst out into a shout. 18

‘Away with this man,’ they said, ‘and release Barabbas to us’— Barabbas! who had been lodged in gaol for some time in con- 19 nexion with a riot which had occurred in the city, and for murder.

But Pilate once more addressed them, wishing to set Jesus 20 free. They, however, persistently shouted, 21

‘Crucify, crucify him!’

A third time he appealed to them: 22

‘But what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore chastise him and release him.’

But they urgently insisted, demanding with frantic outcries 23 that He should be crucified; and their clamour prevailed. So 24 Pilate gave judgement, yielding to their demand. The man who 25 was lying in prison charged with riot and murder and for whom they asked he set free, but Jesus he gave up to be dealt with as they desired.

As soon as they led Him away, they laid hold on one Simon, 26 a Cyrenean, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus. A vast crowd of the people also followed Him, and of women who 27 were beating their breasts and wailing for Him. But Jesus turned 28 towards them and said,

‘Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will 29 say, “Blessed are the women who never bore children, and the breasts which have never given milk.” Then will they begin to 30 say to the mountains, “FALL ON US”; and to the hills, “COVER US” (Hos. x. 8). For if they are doing these things with the green 31 wood, what will be done with the dry?’

ST. LUKE XXIII

They brought also two others, criminals, to put them to death 32
with Him.

When they reached the place called 'The Skull,' there they 33
nailed Him to the cross, and the criminals also, one at His right
hand and one at His left. But Jesus was praying, 34

'Father, forgive them, for they know not what they are doing.'

And they divided His garments among them, drawing lots for 35
them (Ps. xxii. 18); and the people stood looking on.

The rulers, too, repeatedly uttered their bitter taunts.

'This fellow,' they said, 'saved others: let him save himself,
if he is God's Anointed, the Chosen One.'

And the soldiers also made sport of Him, coming and offering 36
Him sour wine and saying, 37

'You the King of the Jews! Save yourself, then!'

There was moreover a writing over His head: 38

THIS IS THE KING OF THE JEWS.

Now one of the criminals who had been crucified insulted Him, 39
saying,

'Are not you the Christ? Save yourself and us.'

But the other replied, reproving him, 40

'Do you not even fear God when you are suffering the same
punishment? And we indeed are suffering justly, for we are getting 41
our deserts for what we have done. But this man has done nothing
amiss.'

And he said, 42

'Jesus, remember me when you come in your Kingdom.'

'I tell you in truth,' replied Jesus, 'that this very day you shall 43
be with me in Paradise.'

It was now about noon, and a darkness came over the whole 44
land till three o'clock in the afternoon. The sun was darkened, 45
and the curtain of the sanctuary was torn down the middle.

Then Jesus cried out in a loud voice, and said, 46

'Father, TO THY HANDS I ENTRUST MY SPIRIT' (Ps. xxxi. 5).

And after uttering these words He yielded up His spirit.

The captain, seeing what had happened, gave glory to God, 47
saying,

'Beyond question this man was innocent.'

And all the crowds that had come together to this sight, after 48
seeing all that had occurred, returned to the city beating their
breasts. But all His acquaintances, and the women who had been 49

ST. LUKE XXIII—XXIV

His followers after leaving Galilee, continued standing at a distance and looking on.

There was a member of the council of the name of Joseph, a 50
good and upright man, who came from the Jewish town of 51
Arimathaea and was awaiting the coming of the Kingdom of
God. He had not concurred in the design or action of the council,
and now he went to Pilate and asked for the body of Jesus. Then, 52,
taking it down, he wrapped it in a linen sheet and laid it in a 53
tomb in the rock, where no one else had yet been put. It was 54
the Preparation day, and the sabbath was near at hand. The 55
women—those who had come with Jesus from Galilee—followed
close behind, and saw the tomb and how His body was placed.
Then they returned, and prepared spices and perfumes. 56

On the sabbath they rested in obedience to the command-
ment. 24 And, on the first day of the week, at early dawn, they 1
came to the tomb, bringing the spices they had prepared. But 2
they found the stone rolled back from the tomb, and on entering 3
they found that the body of the Lord Jesus was not there.

At this they were in great perplexity, when suddenly there 4
stood by them two men whose raiment flashed like lightning.
The women were terrified; but, as they stood with their faces 5
bowed to the ground, the men said to them,

‘Why do you search among the dead for Him who is living?
He is not here. He has come back to life. Remember how He 6
spoke to you while He was still in Galilee, when He told you that 7
the Son of Man must be betrayed into the hands of sinful men,
and be crucified, and on the third day rise again.’

Then they remembered His words, and returning from the 8, 9
tomb they reported all this to the eleven and to all the rest.

The women were Mary of Magdala, Joanna, and Mary the 10
mother of James; and they and the rest of the women related all
this to the apostles. But the whole story seemed to them an idle 11
tale; they could not believe the women. Peter, however, rose and 12
ran to the tomb. Stooping and looking in, he saw nothing but the
linen wrappings: so he went away home, wondering what had
happened.

On that same day two of the disciples were walking to Emmaus, 13
a village seven or eight miles from Jerusalem, and were con- 14
versing about all these events; and, in the midst of their con- 15
versation and discussion, Jesus Himself came and joined them,

ST. LUKE XXIV

though they were prevented from recognizing Him, and He 16,
asked them, 17

‘What is it you are talking so earnestly about, as you walk?’

And they stood still, looking sad. Then one of them, named 18
Cleopas, answered,

‘Are you a stranger lodging alone in Jerusalem, that you have
known nothing of what has lately happened in the city?’

‘What may that be?’ He asked. 19

‘All about Jesus the Nazarene,’ they said, ‘who was a prophet
powerful in work and word before God and all the people; and 20
how our high priests and rulers delivered Him up to be sen-
tenced to death, and crucified Him. We were hoping that it was 21
He who was about to ransom Israel. Yes, it was but the day
before yesterday that this happened. Besides, some of the women 22
of our company have amazed us. They went to the tomb at day-
break, and, finding that His body was not there, they came and 23
declared to us that they had even seen a vision of angels who
asserted that He was alive. Thereupon some of our party went 24
to the tomb and found things just as the women had said; but
Jesus Himself they did not see.’

‘O dull-witted men,’ He replied, ‘with minds so slow to 25
believe all that the prophets have spoken! Was there not a 26
necessity for the Christ thus to suffer, and then enter into His
glory?’

And beginning with Moses and all the prophets, He explained 27
to them the passages in scripture which referred to Himself.

When they had come near the village to which they were 28
going, He appeared to be going farther. But they pressed Him 29
to remain with them.

‘Because,’ said they, ‘it is getting towards evening, and the day
is nearly over.’

So He went in to stay with them. But as soon as He had sat down 30
with them, and had taken the bread and had blessed and broken
it, and was handing it to them, their eyes were opened and they 31
recognized Him. But He vanished from them.

‘Were not our hearts,’ they said one to the other, ‘burning 32
within us while He talked to us on the way and explained the
scriptures to us?’

So they rose and without an hour’s delay returned to Jerusalem, 33
and found the eleven and the rest met together, who said to them, 34

‘Yes, it is true: the Master has come back to life. He has been
seen by Simon.’

ST. LUKE XXIV

Then they related what had happened on the way, and how 35
He had been recognized by them in the breaking of the bread.

While they were thus talking, He Himself stood in their midst 36
and said,

‘Peace be to you!’

Startled, and in the utmost alarm, they thought they were 37
looking at a ghost; but He said to them, 38

‘Why such alarm? And why are there such questionings in your
minds? See my hands and my feet—it is my very self. Feel me 39
and see, for a ghost has not flesh and bones as you see I have.’

And then He showed them His hands and His feet. 40

But, while they still could not believe it for joy and were full 41
of astonishment, He asked them,

‘Have you any food here?’

And they gave Him a piece of broiled fish, and He took it and 42,
ate it in their presence. 43

And He said to them, 44

‘This is what I told you while I was still with you—that every-
thing must be fulfilled that is written in the law of Moses and in
the prophets and the psalms concerning me.’

Then He opened their minds to understand the scriptures, 45
and He said, 46

‘Thus it is written that the Christ would suffer and on the third
day rise from the dead; and that proclamation would be made, in 47
His name, of repentance and forgiveness of sins to all nations,
beginning from Jerusalem. You are witnesses as to this. And 48,
remember that I am about to send out my Father’s promised gift 49
to rest upon you. But do you wait patiently in the city until you
are endued with power from on high.’

And He brought them out as far as Bethany, and then lifted up 50
His hands and blessed them. And while He was blessing them, 51
He parted from them and was carried up into heaven. They 52
worshipped Him, and returned to Jerusalem with great joy.
Afterwards they were continually in the Temple, blessing God. 53

THE GOSPEL ACCORDING TO ST. JOHN

1 In the beginning was the Word, and the Word was with God, 1
and the Word was God. He was in the beginning with God. 2
All things came into being through Him, and apart from Him 3
nothing that now exists came into being. In Him was Life, and 4
that Life was the Light of men. The Light shines on in the 5
darkness, and the darkness has never overpowered it.

There was a man sent from God, whose name was John. He 6, 7
came as a witness, in order that he might give testimony con-
cerning the Light, so that all might believe through him. He was 8
not the Light, but he came that he might give testimony concern-
ing the Light. There was the true Light, which lightens every man, 9
coming into the world. He was in the world, and the world came 10
into existence through Him, and the world did not recognize
Him. He came to His own home, and His own people gave Him 11
no welcome. But to all who have received Him—that is, to those 12
who trust in His name—He has given the privilege of becoming
children of God; who were begotten not by human descent, nor 13
through an impulse of the flesh, nor through the will of a human
father, but from God.

And the Word became flesh, and lived awhile in our midst, so 14
that we saw His glory, glory such as a father bestows on his only
son, full of grace and truth.

John gave testimony concerning Him and cried aloud, saying, 15
‘This is He of whom I said, “He who is coming after me has
taken precedence of me,” for He existed before me.’

For it is from His fullness we have all received, and grace upon 16
grace. The Law was given through Moses; grace and truth came 17
through Jesus Christ. No human eye has ever seen God: the only 18
Son, who is God, who is in the Father’s bosom—He has made
Him known.

This also is John’s testimony, when the Jews sent to him a 19
deputation of priests and Levites from Jerusalem to ask him who
he was. He avowed—he did not conceal the truth, but avowed, 20

‘I am not the Christ.’

‘What then?’ they inquired; ‘are you Elijah?’

21

‘I am not,’ he said.

‘Are you the Prophet?’

ST. JOHN I

'No,' he answered.

So they pressed the question.

22

'Who are you?' they said—'that we may take an answer to those who sent us. What account do you give of yourself?'

'I am THE VOICE,' he replied, 'OF ONE CRYING ALOUD, "MAKE STRAIGHT THE LORD'S WAY IN THE DESERT,"' fulfilling the words of the prophet Isaiah (Isa. xl. 3).

Some of those who had been sent were Pharisees. And they questioned him.

24, 25

'Why, then, do you baptize,' they said, 'if you are neither the Christ nor Elijah nor the Prophet?'

'I baptize in water only,' John answered, 'but in your midst stands One whom you do not know—He who is to come after me, and whose sandal-strap I am not worthy to unfasten.'

26

27

This conversation took place at Bethany beyond the Jordan, where John was baptizing.

28

The next day John saw Jesus coming towards him and exclaimed,

29

'Look, there is the Lamb of God who is to take away the sin of the world! This is He about whom I said, "After me is to come One who has taken precedence of me, because He was before me." I did not know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water.'

30

31

John also gave testimony by stating:

32

'I have seen the Spirit coming down like a dove out of heaven; and it rested on Him. I did not know Him, but He who sent me to baptize in water said to me,

33

"He on whom you see the Spirit coming down and resting is the One who baptizes in the Holy Spirit."

'This I have seen, and I am become a witness that He is the Son of God.'

34

Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said,

35

36

'Look! that is the Lamb of God!'

The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them,

37

38

'What is your wish?'

'Rabbi,' they replied ('Rabbi' means 'Teacher'), 'where are you staying?'

'Come and you shall see,' He said.

39

So they went and saw where He was staying, and they remained

ST. JOHN I—II

and spent that day with Him. It was then about four o'clock in the afternoon.

Andrew, Simon Peter's brother, was one of the two who heard 40
John's exclamation and followed Jesus. He first found his own 41
brother Simon, and said to him,

'We have found the Messiah!' (which means the Christ).

He brought him to Jesus. Jesus looked at him and said, 42

'You are Simon, son of John: you shall be called Cephas' (which means 'Peter,' that is, 'Rock').

The next day, having decided to leave for Galilee, Jesus found 43
Philip, and said to him: 'Follow me.' (Now Philip came from 44
Bethsaïda, the town of Andrew and Peter.) Then Philip found 45
Nathanael, and said to him,

'We have found Him about whom Moses in the Law wrote, as well as the prophets—Jesus, the son of Joseph, a man of Nazareth.'

'Can anything good come out of Nazareth?' replied Nathanael. 46

'Come and see,' said Philip.

Jesus saw Nathanael approaching, and said of him, 47

'Look! here is a true Israelite, in whom there is no guile!'

'How do you know me?' Nathanael asked. 48

'Before Philip called you,' said Jesus, 'when you were under the fig-tree I saw you.'

'Rabbi,' cried Nathanael, 'you are the Son of God, you are 49
Israel's King!'

'Because I said to you, "I saw you under the fig-tree,"' replied 50
Jesus, 'do you believe? You shall see greater things than that.'

'I tell you all in very truth,' He added, 'that you shall see 51
heaven opened wide, and God's angels going up, and coming down upon the Son of Man.'

2 Two days later there was a wedding at Cana in Galilee, 1
which the mother of Jesus attended, and to which Jesus also was 2
invited and His disciples. Now the wine ran short; whereupon 3
the mother of Jesus said to Him,

'They have no wine.'

'Leave it to me,' He replied; 'my hour has not yet come.' 4

His mother said to the attendants, 5

'Whatever He tells you to do, do it.'

Now there were six stone jars standing there (in accordance 6
with the Jewish regulations for purification), each large enough
to hold twenty gallons or more. Jesus said to the attendants, 7

ST. JOHN II

‘Fill the jars with water.’

And they filled them to the brim. Then he said, 8

‘Now, take some out, and carry it to the president of the feast.’

So they carried some to him. And no sooner had the president 9
tasted the water now turned into wine, than—not knowing where
it came from, though the attendants who had drawn the water
knew—he called to the bridegroom and said to him, 10

‘Every one puts on the good wine first, and when people have
drunk freely, then that which is inferior. But you have kept the
good wine till now.’

This, the first of His signs, Jesus performed at Cana in 11
Galilee, and thus displayed His glory; and His disciples believed
in Him.

Afterwards He went down to Capernaum—He, and His mother, 12
and His brothers, and His disciples; and they made a short stay
there. But the Jewish Passover was approaching, and for this 13
Jesus went up to Jerusalem. Now He found in the Temple dealers 14
in cattle and sheep and doves, and money-changers sitting there.
So He plaited a whip of rushes, and drove them all, with the 15
sheep and bullocks, out of the Temple. The small coin of the
brokers He poured on the ground and overturned their tables.
And to the dove-dealers He said, 16

‘Take these things away. Do not turn my Father’s house into
a market.’

This recalled to His disciples the words of scripture, 17

‘MY ZEAL FOR THY HOUSE WILL CONSUME ME’ (Ps. lxi. 9).

So the Jews asked Him, 18

‘What authority can you show us for doing this?’

‘Demolish this sanctuary,’ said Jesus, ‘and in three days I will 19
rebuild it.’

‘It has taken forty-six years,’ replied the Jews, ‘to build this 20
sanctuary, and will you rebuild it in three days?’

But He was speaking of the sanctuary of His body. When, 21,
however, He had risen from the dead, His disciples recollected 22
that He had said this; and they believed the scripture and the
words which Jesus had spoken to them.

Now when He was in Jerusalem, at the festival of the Passover, 23
many became believers in His name, beholding the signs which
He wrought. But for His part, Jesus did not trust Himself to 24
them, because He knew them all, and did not need any one’s 25
evidence concerning a man, for He of Himself knew what was in
the man.

ST. JOHN III

3 Now there was one of the Pharisees whose name was **1**
Nicodemus, a ruler among the Jews. He came to Jesus by night **2**
and said,

‘Rabbi, we know that you are a teacher come from God; for
no one can do these miracles which you are doing, unless God is
with him.’

‘In very truth I tell you,’ answered Jesus, ‘that unless a man is **3**
born anew he cannot see the Kingdom of God.’

‘How is it possible,’ Nicodemus asked, ‘for a man to be born **4**
when he is old? Can he a second time enter his mother’s womb
and be born?’

‘In very truth I tell you,’ replied Jesus, ‘that unless a man is **5**
born of water and the Spirit, he cannot enter the Kingdom of
God. Whatever is born of the flesh is flesh, and whatever is born **6**
of the Spirit is spirit. Do not be astonished at my telling you, **7**
“You must all be born anew.” The wind blows where it chooses, **8**
and you hear its sound, but you do not know where it comes from
or where it is going. So is it with every one who is born of the
Spirit.’

‘How is all this possible?’ asked Nicodemus. **9**

‘Are you,’ replied Jesus, ‘“the teacher of Israel,” and yet do **10**
you not understand these things? In very truth I tell you that **11**
we speak what we know, and give evidence concerning what we
have witnessed, and yet you all reject our evidence. If I have told **12**
you of things on earth and none of you believes me, how will you
believe me if I tell you of things in heaven? There is no one who **13**
has gone up to heaven, except One who has come down from
heaven, namely the Son of Man whose home is in heaven. And **14**
just as Moses lifted high the serpent in the desert, so must the
Son of Man be lifted up, in order that every one who trusts in **15**
Him may have eternal life.’

For so greatly did God love the world that He gave His only **16**
Son, that every one who trusts in Him may not perish but may
have eternal life. God did not send His Son into the world to **17**
judge the world, but that the world might be saved through Him.
He who trusts in Him does not come up for judgement. He who **18**
does not trust has already received sentence, because he has not
his trust resting on the name of God’s only Son. And this is the **19**
test by which men are judged—the Light has come into the world,
and men have loved the darkness rather than the Light, because
their deeds have been wicked. For every wrongdoer hates the **20**
light, and does not come into it, for fear his actions should be

ST. JOHN III—IV

exposed. But he whose actions are true comes into the light, 21
that his actions may be plainly shown to have been done in
God.

After this Jesus and His disciples went to Judaea; and there 22
He stayed in company with them and baptized. And John too was 23
baptizing at Aenon, near Salim, because there were many pools
and streams there; and people came and received baptism. (For 24
John was not yet thrown into prison.) So, a discussion having 25
arisen on the part of John's disciples with a Jew about purification,
they came to John and reported to him, 26

'Rabbi, He who was with you on the other side of the Jordan
and to whom you bore testimony is now baptizing, and great
numbers of people are resorting to Him.'

'A man cannot obtain anything,' replied John, 'unless it has 27
been granted to him from heaven. You yourselves can bear 28
witness to my having said, "I am not the Christ," but "I am His
appointed forerunner." He who has the bride is the bridegroom; 29
and the bridegroom's friend who stands by his side and listens
to him rejoices heartily on account of the bridegroom's voice.
This is my joy now complete. He must grow greater, but I must 30
grow less.'

'He who comes from above is above all. He who springs from 31
the earth not only springs from the earth, but speaks of the
earth. He who comes from heaven is above all. What He has 32
seen and heard, to that He bears witness; but His evidence no one
accepts. Any man who has accepted His evidence has solemnly 33
declared that God is true. For He whom God has sent speaks 34
God's words; God does not give the Spirit in sparing measure.
The Father loves the Son and has entrusted everything to His 35
hands. He who believes in the Son has eternal life; he who dis- 36
obeys the Son will not see life, but God's anger remains upon
him.'

4 Now as soon as the Lord was aware that the Pharisees had 1
heard it said, 'Jesus is gaining and baptizing more disciples than
John'—though Jesus Himself did not baptize them, but His 2
disciples did—He left Judaea and returned to Galilee. His road 3, 4
lay through Samaria, and so He came to Sychar, a town in 5
Samaria near the piece of land that Jacob gave to his son Joseph.
Jacob's Well was there: so Jesus, tired out with His journey, sat 6
down by the well to rest. It was about noon.

Presently there came a woman of Samaria to draw water. 7

ST. JOHN IV

Jesus asked her to give Him some water; for His disciples were 8
gone to the town to buy provisions.

'How is it,' replied the woman, 'that a Jew like you asks me, 9
who am a Samaritan woman, for water?'

(For Jews have no dealings with Samaritans.)

'If you had known God's free gift,' replied Jesus, 'and who it is 10
that said to you, "Give me some water," you would have asked
Him, and He would have given you living water.'

'Sir,' she said, 'you have nothing to draw with, and the well is 11
deep; so where can you get the living water from? Are you 12
greater than our forefather Jacob, who gave us the well, and him-
self drank from it, as did also his sons and his cattle?'

'Every one,' replied Jesus, 'who drinks this water will be 13
thirsty again; but whoever drinks the water that I shall give him 14
will never, never thirst. The water that I shall give him will
become a fountain within him of water springing up for eternal
life.'

'Sir,' said the woman, 'give me that water, that I may never be 15
thirsty, nor continually be coming all the way here to draw water.'

'Go and call your husband,' said Jesus; 'and come back.' 16

'I have no husband,' she replied. 17

'You rightly say that you have no husband,' said Jesus; 'for 18
you have had five husbands, and the man you have at present is
not your husband. You have spoken the truth in saying that.'

'Sir,' replied the woman, 'I see that you are a prophet. Our 19,
forefathers worshipped on this mountain, but you Jews say that 20
the place where people must worship is in Jerusalem.'

'Believe me,' said Jesus, 'the time is coming when you will 21
worship the Father neither on this mountain nor in Jerusalem.
You worship that of which you know nothing. We worship that 22
which we know; for salvation comes from the Jews. But a time is 23
coming—indeed, has already come—when true worshippers will
worship the Father in spirit and truth; for indeed the Father
desires such worshippers. God is Spirit; and those who worship 24
Him must worship in spirit and truth.'

'I know,' replied the woman, 'that Messiah is coming—"the 25
Christ," as He is called. When He has come, He will tell us
everything.'

'I am He,' said Jesus—"I who am now talking to you." 26

Just then His disciples came, and were surprised to find Him 27
talking with a woman. Yet not one of them asked Him, 'What
are you seeking?' or 'Why are you talking with her?'

ST. JOHN IV

So the woman, leaving her pitcher, went away to the town, and 28
called the people.

'Come,' she said, 'and see a man who has told me everything 29
I have ever done. Can this be the Christ, do you think?'

They left the town and made their way to see Him. 30

Meanwhile the disciples were urging Jesus, 31

'Rabbi,' they said, 'eat something.'

'I have food to eat,' He replied, 'of which you do not know.' 32

So the disciples began questioning one another. 33

'Can it be,' they said, 'that some one has brought Him some-
thing to eat?'

'My food,' said Jesus, 'is to do the will of Him who sent me, 34
and to accomplish His work. Are you not saying, "It wants four 35

months yet to the harvest?" But look round, I tell you, and
observe these plains, how they are ripe for the harvest. Already 36

the reaper is getting pay and gathering in a crop in preparation
for eternal life, so that sower and reaper may rejoice together.

In this you see the real meaning of the saying, "One sows, but 37
another reaps." I have sent you to reap a harvest which is not the 38

result of your own labours. Others have laboured, and you are
getting the benefit of their labour.'

Of the Samaritan population of that town a good many believed 39
in Him because of the woman's statement,

'He told me all that I have ever done.'

When the Samaritans came to Him, they asked Him to stay 40
with them; and He stayed there two days. Then a far larger 41
number of people believed because of His own words, and they 42
said to the woman,

'We no longer believe in Him simply because of your talk; we
have now heard for ourselves, and we know that this really is the
Saviour of the world.'

After the two days He departed, and went into Galilee; for 43,
Jesus Himself declared that a prophet has no honour in his own 44
country. So when He reached Galilee, the Galilaeans welcomed 45
Him eagerly, having been eye-witnesses of all that He had done in
Jerusalem at the festival; for they also had been to the festival.

So He came once more to Cana in Galilee, where He had made 46
the water wine.

Now there was a certain official of the king's court whose son
was ill at Capernaum. Having heard that Jesus had come from 47
Judaea to Galilee, he came to Him and begged Him to go down
and cure his son; for he was at the point of death.

ST. JOHN IV—V

‘Unless you and others see signs and marvels,’ said Jesus, 48
‘nothing will induce you to believe.’

‘Sir,’ pleaded the official, ‘come down before my child dies.’ 49

‘You may return,’ replied Jesus; ‘your son is alive.’ 50

He believed the words of Jesus, and started back home; and 51
he was already on his way down when his servants met him and
told him that his son was alive. So he inquired of them at what 52
hour he had shown improvement.

‘Yesterday, about one o’clock,’ they replied, ‘the fever left
him.’

Then the father recollected that that was the time at which 53
Jesus had said to him, ‘Your son is alive,’ and he and his whole
household became believers.

This is the second sign that Jesus wrought after coming from 54
Judaea into Galilee.

5 After this there was a festival of the Jews, and Jesus went 1
up to Jerusalem. Now there is in Jerusalem near the Sheep Gate 2
a pool, called in Hebrew ‘Bethesda.’ It has five alcoves. In these 3
there used to lie a great number of invalids, and of people who
were blind or lame or with withered limbs. And there was one man 5
there who had been an invalid for thirty-eight years. Jesus saw 6
him lying there, and knowing that he had been a long time in that
condition, He asked him,

‘Do you wish to be made strong again?’

‘Sir,’ replied the sufferer, ‘I have no one to put me into the 7
pool when the water is disturbed; but while I am coming some
one else steps down before me.’

‘Rise,’ said Jesus, ‘take up your mat and walk.’ 8

Instantly the man was restored to perfect health, and he took 9
up his mat and began to walk.

That day was a sabbath. So the Jews said to the man who had 10
been cured,

‘It is the sabbath: you must not carry your mat.’

‘He who cured me,’ he replied, ‘said to me, “Take up your mat 11
and walk.”’

‘Who is it,’ they asked, ‘that said to you, “Take up your mat 12
and walk”?’

But the man who had been cured did not know who it was; 13
for Jesus had passed out unnoticed, there being a crowd in the
place.

Afterwards Jesus found him in the Temple and said to him, 14

ST. JOHN V

‘You are now restored to health. Do not sin any more, or a worse thing may befall you.’

The man went away and told the Jews that it was Jesus who had restored him to health; and on this account the Jews began to persecute Jesus—because He did these things on the sabbath.

His reply was,

‘My Father works unceasingly, and so do I.’

The Jews therefore were all the more eager to put Him to death, because He not only broke the sabbath, but also spoke of God as being in a special sense His Father, thus putting Himself on a level with God.

‘In very truth I tell you,’ replied Jesus, ‘the Son can do nothing of Himself—He can do only what He sees the Father doing; for whatever He does, the Son does in like manner. The Father loves the Son and reveals to Him all that He Himself is doing. And greater deeds than these will He reveal to Him, in order that you may wonder. For just as the Father awakens the dead and gives them life, so the Son also gives life to whom He wills. The Father indeed does not judge any one, but He has entrusted the passing of judgement wholly to the Son, that all may honour the Son even as they honour the Father. The man who honours not the Son honours not the Father who sent Him.

‘In very truth I tell you that he who listens to my teaching and believes Him who sent me has eternal life, and does not come under judgement, but has passed over out of death into life.

‘In very truth I tell you that a time is coming—indeed, has already come—when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in Himself, so He has also given to the Son to have life in Himself. And He has conferred on Him authority to act as judge, because He is the Son of Man. Wonder not at this. For a time is coming when all who are in the graves will hear His voice and will come forth—those who have done right to the resurrection to life, and those whose actions have been evil to the resurrection to judgement.

‘I can of my own self do nothing. As I hear, so I judge; and mine is a just judgement, because my own will I seek not to do, but the will of Him who sent me.

‘If I give evidence concerning myself, my evidence cannot be accepted. There is Another who gives evidence concerning me, and I know that the evidence is true which He offers concerning me.

ST. JOHN V—VI

'You sent to John, and he has been a witness to the truth. But the 33,
evidence on my behalf which I accept is not from man; though 34
I say all this that you may be saved. He was the lamp that burned 35
and shone, and for a time you were willing to be gladdened by
his light.

'But the evidence which I have is weightier than that of John; 36
for the work the Father has appointed me to complete—the very
work which I am doing—affords evidence about me that the
Father has sent me. And the Father who sent me has Himself 37
supplied evidence about me. Never have any of you either heard
His voice or seen what He is like. Nor have you His word abiding 38
within you, for you refuse to believe Him whom He has sent.

'You search the scriptures, because you suppose that in them 39
you will find eternal life; it is those scriptures that yield
evidence about me; yet you are unwilling to come to me that you 40
may have life.

'I do not accept honour from man, but I know that in your 41,
hearts you do not really love God. I am come in my Father's 42,
name, and you do not receive me. If some one else comes in his 43
own name, you will receive him. How is it possible for you to 44
believe, while you receive honour from one another and have no
desire for the honour that comes from the only God?

'Do not suppose that I will accuse you to the Father. There is 45
one who accuses you, namely Moses, on whom your hope rests.
For if you believed Moses, you would believe me; for he wrote 46
about me. But if you disbelieve his writings, how are you to 47
believe my words?'

6 After this Jesus went away across the sea of Galilee (that is, 1
the sea of Tiberias). A vast multitude followed Him, because 2
they witnessed the signs He performed on those who were ill.

Then Jesus went up the hill, and sat there with His disciples. 3
The Jewish festival, the Passover, was at hand. And when He 4, 5
looked round and saw an immense crowd coming towards Him,
He said to Philip,

'Where shall we buy bread for all these people to eat?'

He said this to put Philip to the test, for He Himself knew 6
what He was going to do.

'Seven pounds' worth of bread,' replied Philip, 'is not enough 7
for them all to get even a scanty meal.'

One of His disciples, Andrew, Simon Peter's brother, said to 8
Him,

ST. JOHN VI

‘There is a boy here with five barley loaves and a couple of fish: 9
but what is that among so many?’

‘Make the people sit down,’ said Jesus. 10

The ground was covered with thick grass; so they sat down, 11
the men numbering about five thousand. Then Jesus took the
loaves, and after giving thanks He distributed them to those who
were resting on the ground; and also the fish in like manner—as
much as they desired.

When all were fully satisfied, He said to His disciples, 12

‘Gather up the broken portions that remain over, so that
nothing be lost.’

Accordingly they gathered them up; and with the fragments 13
of the five barley loaves—the broken portions that remained over
after they had done eating—they filled twelve baskets. Thereupon 14
the people, having seen the sign He had performed, said,

‘This is indeed the Prophet who was to come into the world.’

But perceiving that they were about to come and carry Him off 15
by force to make Him a king, Jesus withdrew again up the hill
alone by Himself. When evening came on, His disciples went 16
down to the lake. There they got on board a boat, and pushed 17
off to cross the lake to Capernaum. By this time it had become
dark, and Jesus had not yet joined them. The lake also was 18
getting rough, because a strong wind was blowing. When, how- 19
ever, they had rowed three or four miles, they saw Jesus walking
on the water and coming near the boat. They were terrified; but 20
He called to them.

‘It is I,’ He said; ‘do not be afraid.’

Then they were willing to take Him on board; and in a 21
moment the boat reached the shore at the point to which they
were going.

Next morning the crowd who were still standing about on the 22
other side of the lake found that there had been but one small
boat there, and they had seen that Jesus did not go on board with
His disciples, but that they went away without Him. Yet a 23
number of small boats came from Tiberias to the neighbourhood
of the place where they had eaten the bread after the Lord had
given thanks. So when the crowd saw that neither Jesus was there 24
nor His disciples, they themselves got into the boats and came to
Capernaum to look for Him.

So when they had crossed the lake and found Him, they 25
asked Him,

‘Rabbi, when did you come here?’

ST. JOHN VI

‘In very truth I tell you,’ replied Jesus, ‘that you are searching 26
for me not because you have seen signs, but because you ate the
loaves and were satisfied. Work not for the food that perishes, but 27
for the food that lasts to eternal life—that food which will be the
Son of Man’s gift to you; for on Him the Father, God, has set
His seal.’

‘What are we to do,’ they asked, ‘to carry out what God 28
requires?’

‘This,’ replied Jesus, ‘is above all what God requires—that 29
you should be believers in Him whom He has sent.’

‘What sign, then,’ they asked, ‘do you perform for us to see and 30
become believers in you? What can you do? Our forefathers ate 31
the manna in the desert, as it is written, “HE GAVE THEM BREAD
OUT OF HEAVEN TO EAT”’ (Exod. xvi. 15; Ps. lxxviii. 24).

‘In very truth I tell you,’ replied Jesus, ‘that Moses did not 32
give you the bread out of heaven, but my Father is giving you
the bread—the true bread—out of heaven. For God’s bread is 33
that which comes down from heaven and gives life to the
world.’

‘Sir,’ they said, ‘give us that bread for ever.’ 34

‘I am the bread of life,’ replied Jesus; ‘he who comes to me 35
shall never hunger, and he who believes in me shall never thirst.
But it is as I have said to you: you have seen me and yet you 36
do not believe. Every one whom the Father gives me will come 37
to me, and him who comes to me I will never drive away. For I 38
have left heaven and have come down to earth not to seek my
own pleasure, but to do the will of Him who sent me. And this is 39
the will of Him who sent me, that of all that He has given me I
should lose nothing, but should raise it to life on the last day.
This is my Father’s will, that every one who beholds the Son of 40
God and believes in Him should have eternal life, and I will
raise him to life on the last day.’

Now the Jews began to murmur about Him because He said 41
‘I am the bread which came down from heaven.’ And they said, 42

‘Is not this man Joseph’s son? Is he not Jesus, whose father and
mother we know? What does he mean by now saying, “I am come
down from heaven”?’

‘Do not murmur to one another,’ replied Jesus; ‘no one can 43,
come to me unless the Father who sent me draws him; then I will 44
raise him to life on the last day. It stands written in the prophets, 45
“AND THEY SHALL ALL OF THEM BE TAUGHT BY GOD” (Isa. liv. 13).
Every one who listens to the Father and learns from Him comes to

ST. JOHN VI

me. No one has ever seen the Father—except that He alone who is 46
from God has seen the Father.

‘In very truth I tell you that he who believes has eternal life. 47
I am the bread of life. Your forefathers ate the manna in the 48,
desert, and they died. Here is the bread that comes down from 49,
heaven, that a man may eat it and not die. I am the living bread 50,
come down from heaven. If a man eats this bread, he shall live for 51
ever. Moreover the bread which I will give for the life of the world
is my flesh.’

This led to an angry debate among the Jews. 52

‘How can this man,’ they argued, ‘give us his flesh to eat?’

‘In very truth I tell you,’ said Jesus, ‘that unless you eat the 53
flesh of the Son of Man and drink His blood, you have no life in
you. He who eats my flesh and drinks my blood has eternal life, 54
and I will raise him up on the last day. For my flesh is true food, 55
and my blood is true drink. He who eats my flesh and drinks my 56
blood abides in me and I in him. As the living Father has sent 57
me, and I live because of the Father, so also he who eats me will
live because of me. This is the bread which came down out of 58
heaven; it is unlike that which your forefathers ate—for they ate
and yet died. He who eats this bread shall live for ever.’

Jesus said all this in the synagogue while teaching at Caper- 59
naum.

Many therefore of His disciples, when they heard it, said, 60

‘This is hard to accept. Who can listen to such teaching?’

But, knowing in His heart that His disciples were murmuring 61
about it, Jesus asked them,

‘Is this a stumbling-block to you? What, then, if you were to 62
see the Son of Man ascending again where He was before? It is the 63
Spirit which gives life. The flesh confers no benefit whatever.
The words I have spoken to you are spirit and are life. But 64
there are some of you who do not believe.’

For Jesus knew from the beginning who those were that did
not believe, and who it was that would betray Him. So He 65
added,

‘That is why I told you that no one can come to me unless it
be granted him by the Father.’

Thereupon many of His disciples left Him, and no longer 66
associated with Him.

Jesus therefore appealed to the Twelve. 67

‘Will you go also?’ He asked.

‘Master,’ replied Simon Peter, ‘to whom shall we go? Your 68

ST. JOHN VI—VII

teachings tell us of eternal life. And we have come to believe and 69
know that you are indeed the Holy One of God.'

'Did not I choose you—the twelve?' said Jesus, 'and even of 70
you one is a devil.'

He meant Judas, the son of Simon Iscariot. For he it was who, 71
though one of the Twelve, was about to betray Him.

¶ After this Jesus moved from place to place in Galilee. He 1
would not go about in Judaea, because the Jews were seeking to
kill Him. But the Jewish festival of Tabernacles was approaching. 2
So His brothers said to Him, 3

'Leave these parts and go to Judaea, that your disciples also
may witness the works you perform. For no one acts in secret 4
while desiring to be known publicly. Since you are doing these
deeds, show yourself openly to the world.'

For even His brothers were not believers in Him. 5

'My time,' replied Jesus, 'has not yet come, but for you any 6
time is suitable. The world cannot hate you; but it does hate me, 7
because I give testimony that its works are evil. As for you, go 8
up to the festival. I am not going up to this festival, because my
time is not yet come.'

Such was His answer, and He remained in Galilee. When, 9,
however, His brothers had gone up to the festival, then He also
went up, not openly, but as it were privately.

Meanwhile the Jews at the festival were looking for Him and 11
were inquiring,

'Where is he?'

Among the mass of the people there was much muttered 12
debate about Him.

Some said,

'He is a good man.'

Others said,

'Not so: he is imposing on the people.'

Yet for fear of the Jews no one spoke out boldly about Him. 13

But when the festival was already half over, Jesus went up to 14
the Temple and began to teach. The Jews were astonished. 15

'How does this man know anything of books,' they said,
'although he has never been taught?'

Jesus answered their question by saying, 16

'My teaching is not mine, but comes from Him who sent me.
If any one is willing to do His will, he shall know about the 17
teaching, whether it is from God or originates with me. The man 18

ST. JOHN VII

whose teaching originates with himself aims at his own glory. He who aims at the glory of Him who sent him teaches the truth, and there is no deception in him. Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me? 19

'You are possessed by a demon,' replied the crowd. 'Who wants to kill you?' 20

'One deed I have done,' replied Jesus, 'and you are all full of wonder. Well, then, Moses gave you the rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a sabbath day you circumcise a child. If to save the Law of Moses from being broken a child is circumcised even on a sabbath day, are you bitter against me because I have restored a whole man to health on a sabbath day? Do not judge superficially, but form a just judgement.' 21 22 23 24

Some, however, of the people of Jerusalem said, 25

'Is not this the man they are wanting to kill? But here he is, speaking out boldly, and they say nothing to him! Can the rulers really have discovered that this man is the Christ? And yet we know this man, and where he comes from; but as for the Christ, when He comes, no one will know where He comes from.' 26 27

Jesus therefore, while teaching in the Temple, cried aloud, and said, 28

'Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has really sent me, of whom you have no knowledge. I know Him, because I came from Him, and He sent me.' 29

On hearing this they wanted to arrest Him; yet not a hand was laid on Him, because His time had not yet come. But among the crowd a large number believed in Him. 30 31

'When the Christ comes,' they said, 'will He perform more signs than this teacher has performed?'

The Pharisees heard the people thus expressing their various doubts about Him, and the high priests and the Pharisees sent some officers to apprehend Him. So Jesus said, 32 33

'Still for a short time I shall be with you, and then I go my way to Him who sent me. You will look for me and will not find me, and where I am you cannot come.' 34

The Jews therefore said to one another, 35

'Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the Greeks, and teach the Greeks? What do those words of his mean, "You 36

ST. JOHN VII—VIII

will look for me, but will not find me, and where I am you cannot come”?’

On the last day of the festival—the great day—Jesus stood 37 up and cried aloud,

‘Whoever is thirsty,’ He said, ‘let him come to me, and let him drink who believes in me. “From within Him”—as the scripture 38 has said—“rivers of living water shall flow.”’

He referred to the Spirit which those who believed in Him 39 were to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

After listening to His words, some of the crowd began to say, 40 ‘This is beyond doubt the Prophet.’

Others said, 41 ‘He is the Christ.’

But others again,

‘Not so: is the Christ to come from Galilee? Has not the 42 scripture declared that the Christ is to come of the family of David (Ps. lxxxix. 3, 4) and from Bethlehem, David’s village?’ (Mic. v. 2).

So there was a dissension among the people on His account. 43 Some of them wanted to arrest Him, but no one laid hands upon 44 Him.

Meanwhile the officers returned to the high priests and 45 Pharisees, who asked them,

‘Why have you not brought him?’

‘No mere man has ever spoken as this man speaks,’ said the 46 officers.

‘Are you deluded too?’ replied the Pharisees; ‘has any one of 47, the rulers or of the Pharisees believed in him? As for this rabble 48, who understand nothing about the Law, they are accursed!’ 49

Nicodemus interposed—he who had formerly gone to Jesus, 50 being himself one of them.

‘Does our Law,’ he asked, ‘judge a man without first hearing 51 what he has to say and ascertaining what he is doing?’

‘Do you also come from Galilee?’ they asked in reply. ‘Search 52 and see for yourself that no prophet is of Galilaean origin.’

[So they went away to their several homes; 8 but Jesus went 53, to the Mount of Olives. At break of day, however, He returned 2 to the Temple, and there the people came to Him in crowds. He seated Himself; and was teaching them when the scribes and 3

ST. JOHN VIII

the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the centre of the court, and they put the case to Him. 4

‘Rabbi,’ they said, ‘this woman has been found in the very act of committing adultery. Now, in the Law, Moses has ordered us to stone such women to death. But what do you say?’ 5

They asked this in order to put Him to the test, so that they might have some charge to bring against Him. But Jesus stooped down and began to write with His finger on the ground. When, however, they persisted with their question, He raised His head and said to them, 6 7

‘Let the sinless man among you be the first to throw a stone at her.’

Then He stooped down again, and again began to write on the ground. They listened to Him, and then, beginning with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone—and the woman in the centre of the court. Then, raising His head, Jesus said to her, 8 9 10

‘Where are they? Has no one condemned you?’

‘No one, Sir,’ she replied. 11

‘And I do not condemn you either,’ said Jesus; ‘go, and from this time do not sin any more.’]

Once more Jesus addressed them. 12

‘I am the Light of the world,’ He said; ‘the man who follows me shall not walk in the dark, but shall have the light of Life.’

‘You are giving evidence about yourself,’ said the Pharisees; ‘your evidence is not valid.’ 13

‘Even if I am giving evidence about myself,’ replied Jesus, ‘my evidence is true; for I know where I came from and where I am going, but you know neither the one nor the other. You judge according to appearances: I am judging no one. And even if I do judge, my judgement is just; for I am not alone, but the Father who sent me is with me. In your own Law, too, it is written that THE TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I am one giving testimony about myself, and the Father who sent me gives testimony about me.’ 14 15 16 17 18

‘Where is your Father?’ they asked. 19

‘You know my Father as little as you know me,’ He replied; ‘if you knew me, you would know my Father also.’

These sayings He uttered in the treasury, while teaching in the Temple; yet no one arrested Him, because His time had not yet come. 20

ST. JOHN VIII

- Again He said to them, 21
‘I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come.’
The Jews began to ask one another, 22
‘Is he going to kill himself, since he says, “Where I am going, it is impossible for you to come”?’
‘You,’ He continued, ‘are from below, I am from above: you 23
are of this present world, I am not of this present world. That is 24
why I told you that you will die in your sins; for, unless you believe that I am He, you will die in your sins.’
‘You—who are you?’ they asked. 25
‘How is it that I even speak to you at all?’ replied Jesus.
‘Many things I have to speak and to judge concerning you. But 26
He who sent me is true, and what I have heard from Him I tell forth to the world.’
They did not perceive that He was speaking to them of the 27
Father. So Jesus added, 28
‘When you have lifted up the Son of Man, then you will know that I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is with me. He has 29
not left me alone: for I do always what is pleasing to Him.’
As He thus spoke, many became believers in Him. 30
Jesus therefore said to those of the Jews who had now believed 31
in Him,
‘As for you, if you hold fast to my teaching, then you are truly my disciples; and you shall know the truth, and the truth will 32
make you free.’
‘We are descendants of Abraham,’ they answered, ‘and have 33
never at any time been in slavery to any one. What do those words of yours mean, “You shall become free”?’
‘In very truth I tell you,’ replied Jesus, ‘that every one who 34
commits sin is the slave of sin. Now a slave does not remain 35
always in his master’s house, but a son does. If, then, the Son shall 36
make you free, you will be free indeed. You are descendants of 37
Abraham, I know; but you want to kill me, because my teaching gains no ground within you. I speak of what I have seen with the 38
Father. You, then, also are doing what you have heard from your father.’
‘Our father is Abraham,’ they said. 39
‘If you were Abraham’s children,’ replied Jesus, ‘it is Abraham’s deeds that you would be doing. But, in fact, you are 40
longing to kill me, a man who has spoken to you the truth which

ST. JOHN VIII

I have heard from God. Abraham did not do that. You are doing 41
the deeds of your father.'

'We,' they replied, 'are not illegitimate children. We have one
Father, namely God.'

'If God were your Father,' said Jesus, 'you would love me; 42
for it is from God that I came and I am now here. I have not
come of myself, but He sent me. How is it you do not understand 43
me when I speak? It is because you are unable to listen to my
words. The father whose sons you are is the devil; and you 44
desire to do what gives him pleasure. He was a murderer from the
beginning, and does not stand firm in the truth—for there is no
truth in him. Whenever he utters his lie, he speaks what is his own;
for he is a liar, and the father of lies. But because I speak the 45
truth, you do not believe me. Which of you convicts me of sin? 46
If I speak the truth, why do you not believe me? Only he who is 47
a child of God listens to God's words. You do not listen to them:
and why? It is because you are not God's children.'

'Are we not right,' answered the Jews, 'in saying that you are 48
a Samaritan and are possessed by a demon?'

'I am not possessed by a demon,' replied Jesus. 'But I honour 49
my Father, and you dishonour me. I, however, am not aiming at 50
glory for myself: there is One who aims at glory for me—and who
judges. In very truth I tell you that if any one obeys my teaching 51
he shall never see death.'

'Now,' exclaimed the Jews, 'we know that you are possessed of 52
a demon. Abraham died, and so did the prophets, and yet you say,
"If any one obeys my teaching, he shall never taste death." Are 53
you really greater than our forefather Abraham? For he died.
And the prophets died. Whom do you make yourself out to be?'

'Were I to glorify myself,' answered Jesus, 'I should have no 54
real glory. There is One who glorifies me—namely my Father,
who you say is your God. You do not know Him, but I know 55
Him; and were I to deny my knowledge of Him, I should be like
you, a liar. But I do know Him, and I obey His teaching.
Abraham your forefather rejoiced in the hope of seeing my day: 56
and he saw it, and was glad.'

'You are not yet fifty years old,' cried the Jews, 'and have you 57
seen Abraham?'

'In very truth,' answered Jesus, 'I tell you that before Abraham 58
came into existence, I am.'

Thereupon they took up stones to throw at Him, but He hid 59
Himself and went away out of the Temple.

ST. JOHN IX

9 As He passed by, He saw a man who had been blind from 1
his birth. So His disciples asked Him, 2

‘Rabbi, who sinned—this man or his parents—that he was
born blind?’

‘Neither he nor his parents sinned,’ answered Jesus, ‘but he 3
was born blind in order that God’s work might be openly shown 3
in him. We must do the works of Him who sent me while there 4
is daylight. Night is coming on, when no one can work. When I 5
am in the world, I am the light of the world.’ 5

After thus speaking, He spat on the ground, and then, kneading 6
the dust and spittle into clay, He smeared the clay over the man’s 6
eyes and said to him, 7

‘Go and wash in the pool of Siloam’—the name means ‘Sent.’

So he went and washed his eyes, and returned seeing.

His neighbours, therefore, and the other people to whom he had 8
been a familiar sight as a beggar, began asking,

‘Is not this the man who used to sit and beg?’

‘Yes, it is,’ replied some of them. 9

‘No, it is not,’ said others, ‘but he is like him.’

But he said,

‘I am the man.’

‘How then were your eyes opened?’ they asked. 10

‘He whose name is Jesus,’ he answered, ‘made clay and 11
smeared my eyes with it, and then told me to go to Siloam and 11
wash. So I went and washed and obtained sight.’

‘Where is he?’ they inquired. 12

‘I do not know,’ he said.

They brought him to the Pharisees—this man who had been 13
blind. Now the day on which Jesus made the clay and opened 14
the man’s eyes was the sabbath. So the Pharisees in their turn 15
asked him how he had obtained his sight.

‘He put clay on my eyes,’ he replied, ‘and I washed, and now I
can see.’

This led some of the Pharisees to say, 16

‘That man has not come from God, for he does not keep the
sabbath.’

‘How is it possible for a bad man to do such signs?’ argued
others.

And there was a division among them. So again they asked the 17
once blind man,

‘What do you say about his opening your eyes?’

‘He is a prophet,’ he replied.

ST. JOHN IX

The Jews, however, did not believe the statement concerning 18
him—that he had been blind and had obtained his sight—until
they called his parents and asked them, 19

‘Is this your son, who you say was born blind? How is it, then,
that he can now see?’

‘We know,’ replied the parents, ‘that this is our son and that he 20
was born blind; but how it is that he can now see or who has 21
opened his eyes we do not know. Ask him himself; he is of full age;
he himself will give his own account of it.’

This was their answer, because they were afraid of the Jews; 22
for the Jews had already settled among themselves that if any
one should acknowledge Jesus as the Christ, he should be
excluded from the synagogue. That was why his parents said, 23

‘He is of full age: ask him himself.’

A second time therefore they called the man who had been 24
blind, and said,

‘Give God the praise: we know that that man is a sinner.’

‘Whether he is a sinner or not, I do not know,’ he replied; 25
‘one thing I know—that I was once blind and that now I can
see.’

‘What did he do to you?’ they asked; ‘how did he open your 26
eyes?’

‘I have told you already,’ he replied, ‘and you did not listen to 27
me. Why do you want to hear it again? Do you also mean to be
disciples of his?’

Then they railed at him, and said, 28

‘You are that man’s disciple, but we are disciples of Moses.
We know that God spoke to Moses; but as for this fellow we do 29
not know where he comes from.’

‘Why, this is marvellous!’ the man replied; ‘you do not know 30
where he comes from, and yet he has opened my eyes! We know 31
that God does not listen to bad people, but that if any one is a
God-fearing man and does His will He listens to him. From the 32
beginning of the world such a thing was never heard of as that
any one should open the eyes of a man blind from his birth. Had 33
that man not come from God, he could have done nothing.’

‘You,’ they replied, ‘were wholly begotten and born in sin, and 34
do you teach us?’

And they put him out of the synagogue.

Jesus heard that they had done this. So having found him, He 35
asked him,

‘Do you believe in the Son of God?’

ST. JOHN IX—X

‘Who is He, Master?’ replied the man. ‘Tell me, so that I may 36
believe in Him.’

‘You have seen Him,’ said Jesus; ‘and not only so: He is now 37
speaking to you.’

‘I believe, Master,’ he said. 38

And he threw himself at His feet.

‘I came into this world,’ said Jesus, ‘for judgement, that those 39
who do not see may see, and that those who do see may become
blind.’

These words were heard by those of the Pharisees who were 40
present, and they asked Him,

‘Are we also blind?’

‘If you were blind,’ answered Jesus, ‘you would have no sin; 41
but as a matter of fact you boast that you see. So your sin
remains!’

10 ‘In very truth I tell you that the man who does not enter 1
the sheepfold by the door, but climbs over some other way, is a
thief and a robber. He who enters by the door is the shepherd 2
of the sheep. To him the porter opens the door, and the sheep 3
hear his voice; and he calls his own sheep by their names and
leads them out. When he has brought his own sheep all out, he 4
walks at the head of them; and the sheep follow him, because they
know his voice. But a stranger they will by no means follow, but 5
will run away from him, because they do not know the voice of
strangers.’

Jesus spoke to them in this allegorical language, but they did 6
not understand what He meant.

Again therefore Jesus said to them, 7

‘In very truth I tell you that I am the door of the sheep. All 8
who have come before me are thieves and robbers; but the sheep
would not listen to them. I am the door. If any one enters by me, 9
he will find safety, and will go in and out and find pasture. The 10
thief comes only to steal and kill and destroy: I have come that
they may have life, and may have it in abundance.

‘I am the good shepherd. The good shepherd lays down his 11
very life for the sheep. The hired servant, who is not the shepherd 12
and does not own the sheep, no sooner sees the wolf coming than
he leaves the sheep and runs away; and the wolf worries and
scatters them. For he is only a hired servant and cares nothing 13
for the sheep.

‘I am the good shepherd. And I know my sheep and my sheep 14

ST. JOHN X

know me, just as the Father knows me and I know the Father; 15
 and I lay down my life for the sheep. I have also other sheep— 16
 which do not belong to this fold. Those also I must bring, and
 they will listen to my voice; and they shall become one flock under
 one shepherd. For this reason my Father loves me, because I am 17
 laying down my life to receive it back again. No one is taking it 18
 away from me, but I myself am laying it down. I am authorized
 to lay it down, and I am authorized to receive it back again. This
 is the command I received from my Father.'

Again there arose a division among the Jews because of these 19
 words. Many of them said, 20

'He is possessed by a demon and is mad. Why do you listen to
 him?'

Others argued, 21

'That is not the language of a demoniac: can a demon open
 blind men's eyes?'

The Re-dedication festival came on in Jerusalem. It was 22
 winter, and Jesus was walking in the Temple in Solomon's 23
 portico, when the Jews gathered round Him and asked Him, 24

'How long do you mean to keep us in suspense? If you are the
 Christ, tell us so plainly.'

'I have told you,' answered Jesus, 'and you do not believe. 25
 The deeds that I do in my Father's name—they bear witness
 about me. But you do not believe, because you are not my sheep. 26
 My sheep listen to my voice, and I know them, and they follow 27
 me. I give them eternal life, and they shall never perish, nor 28
 shall any one wrest them from my hand. What my Father has 29
 given me is greater than all, and no one is able to wrest anything
 from my Father's hand. I and the Father are one.' 30

Again the Jews brought stones to throw at Him. Jesus remon- 31,
 strated with them. 32

'Many good deeds from the Father have I shown you; for
 which of them will you stone me?'

'For no good deed,' the Jews replied, 'are we going to stone 33
 you, but for blasphemy, and because you, who are only a man,
 are making yourself out to be God.'

'Does it not stand written in your Law,' replied Jesus, "'I 34
 SAID, YOU ARE GODS" (Ps. lxxxii. 6)? If those to whom God's word 35
 was addressed are called gods (and the scripture cannot be
 annulled), how is it that you say to one whom the Father con- 36
 secrated and sent into the world, "You are blaspheming,"
 because I said, "I am God's Son"? If the deeds I do are not my 37

ST. JOHN X—XI

Father's deeds, do not believe me. But if they are, then even if you 38
do not believe me, at least believe the deeds, that you may recog-
nize and see clearly that the Father is in me, and that I am in the
Father.'

This made them once more try to arrest Him, but He withdrew 39
out of their power.

Then He went away again to the other side of the Jordan, to 40
the place where John had been baptizing at first; and there He
stayed. And many people came to Him. Their report was, 41

'John did not work any sign, but all that John said about this
man was true.'

And many became believers in Him there. 42

11 Now a certain man was lying ill, named Lazarus, of 1
Bethany, the village of Mary and her sister Martha. (This Mary, 2
whose brother Lazarus was ill, was the one who poured the
perfume over the Lord and wiped His feet with her hair.) So the 3
sisters sent to Him to say,

'Master, he whom you hold dear is ill.'

Jesus received the message and said, 4

'This illness is not to end in death, but is to promote the glory
of God, in order that the Son of God may be glorified by it.'

Now Jesus loved Martha, and her sister, and Lazarus. When, 5,
however, He heard that Lazarus was ill, He still remained two
days in the same place. Then, after that, He said to the disciples, 7

'Let us return to Judaea.'

'Rabbi,' exclaimed the disciples, 'the Jews have just been trying 8
to stone you, and do you think of going back there again?'

'Are there not twelve hours in the day?' replied Jesus. 'If any 9
one walks in the daytime, he does not stumble—because he sees
the light of this world. But if a man walks by night, he does 10
stumble, because he has no light in him.'

He said this, and afterwards He added, 11

'Our beloved Lazarus is sleeping, but I will go and wake him.'

'Master,' said the disciples, 'if he is asleep he will recover.' 12

Now Jesus had spoken of his death, but they thought He 13
referred to the rest of natural sleep. So then He told them plainly, 14

'Lazarus is dead; and for your sakes I am glad I was not there 15
in order that you may believe. But let us go to him.'

'Let us go also,' Thomas (called The Twin) said to his fellow 16
disciples, 'that we may die with him.'

ST. JOHN XI

On His arrival Jesus found that Lazarus had already been four 17
days in the tomb. Bethany was near Jerusalem, the distance being 18
a little less than two miles; and a considerable number of the Jews 19
were with Martha and Mary, having come to express sympathy
with them on the death of their brother. Martha, then, as soon as 20
she heard the tidings, 'Jesus is coming,' went to meet Him; but
Mary remained sitting in the house. So Martha said to Jesus, 21
'Master, if you had been here, my brother would not have died.
And even now I know that whatever you ask from God, He will 22
give you.'

'Your brother shall rise again,' replied Jesus. 23

'I know,' said Martha, 'that he will rise again at the resur- 24
rection, on the last day.'

'I am the resurrection and the life,' said Jesus; 'he who 25
believes in me, even if he has died, shall live; and every one who 26
is living and is a believer in me shall never die. Do you believe
this?'

'Yes, Master,' she replied; 'I believe that you are the Christ, 27
the Son of God, who was to come into the world.'

After saying this, she went and called her sister Mary 28
privately, telling her,

'The Rabbi is here and is asking for you.'

So she, on hearing that, rose up quickly to go to Him. Now 29,
Jesus was not yet come into the village, but was still at the place 30
where Martha had met Him. So the Jews who were with Mary 31
in the house sympathizing with her, when they saw that she had
risen hastily and had gone out, followed her, supposing that she
was going to the tomb to wail there.

Mary, then, when she came to Jesus and saw Him, fell at His 32
feet and exclaimed,

'Master, if you had been here, my brother would not have
died.'

Seeing her wailing, and the Jews in like manner wailing who 33
had come with her, Jesus, with deep emotion and greatly
troubled, asked them, 34

'Where have you laid him?'

'Master, come and see,' was their reply.

Jesus burst into tears. 35

'See how dear he held him,' said the Jews. 36

But others asked, 37

'Was not he who opened the blind man's eyes also able to
prevent this man from dying?'

ST. JOHN XI

Jesus, however, again with deep emotion, came to the tomb. 38
It was a cave, and a stone had been laid against the mouth of it.

‘Take away the stone,’ said Jesus. 39

Martha, the sister of the dead man, exclaimed,

‘Master, by this time there is a foul smell; for it is the fourth day since he died.’

‘Did I not promise you,’ replied Jesus, ‘that if you believe, you 40
shall see the glory of God?’

So they removed the stone. Then Jesus lifted up His eyes and 41
said,

‘Father, I thank Thee that Thou hast heard me. I know that 42
Thou always hearest me; but for the sake of the crowd standing
round I have said this—that they may believe that Thou didst
send me.’

After speaking thus, He cried out in a loud voice, 43

‘Lazarus, come forth.’

The dead man came out, his hands and feet swathed in band- 44
ages, and his face wrapped round with a kerchief.

‘Untie him,’ said Jesus, ‘and let him go.’

Thereupon a number of the Jews who had come to Mary and 45
had witnessed His deeds became believers in Him; though some 46
of them went off to the Pharisees, and told them what He had
done.

The high priests and the Pharisees therefore held a meeting 47
of the Sanhedrin. ‘What steps are we taking?’ they asked one
another: ‘for this man is performing a great number of signs. If 48
we leave him alone in this way, everybody will believe in him,
and the Romans will come and blot out both our place and our
nation.’

But one of them, named Caiaphas, being high priest that year, 49
said,

‘You know nothing about it. You do not reflect that it is to 50
your interest that one man should die for the people rather than
the whole nation perish.’

It was not of his own impulse that he thus spoke. But being 51
high priest that year he was inspired to declare that Jesus was
to die for the nation, and not for the nation only, but in order to 52
unite into one body all the far-scattered children of God. So from 53
that day forward they schemed to put Jesus to death.

Therefore Jesus no longer went about openly among the Jews, 54
but He left that neighbourhood and went into the district near
the desert, to a town called Ephraim, and remained there with

ST. JOHN XI—XII

the disciples. The Jewish Passover was coming near, and many 55
from the country went up to Jerusalem before the Passover, to
purify themselves. They therefore looked out for Jesus, and asked 56
one another as they stood in the Temple,

‘What do you think?—will he come to the festival at all?’

Now the High Priests and the Pharisees had issued orders that 57
if any one knew where He was, he should give information, so that
they might arrest Him.

12 Jesus, however, six days before the Passover, came to 1
Bethany, where Lazarus was whom He had raised from the dead.
So they gave a dinner there in honour of Jesus, at which Martha 2
waited at table, but Lazarus was one of those who were at table
with Him. Mary then took a pound weight of pure spikenard, 3
very costly, and poured it over His feet, and wiped His feet with
her hair, so that the house was filled with the fragrance of the
perfume. Then said Judas Iscariot, one of the Twelve, the one 4
who was to betray Jesus,

‘Why was not that perfume sold for three hundred shillings 5
and the money given to the poor?’

The reason he said this was not that he cared for the poor, but 6
that he was a thief, and that, being in charge of the money-box,
he used to steal what was put into it. But Jesus interposed. 7

‘Leave her alone,’ He said, ‘let her keep it for the time of my
preparation for burial. For the poor you always have with you, 8
but you have not me always.’

Now it became widely known among the Jews that Jesus was 9
there; and they came not only on His account, but also in order to
see Lazarus whom He had brought back to life. The high priests, 10
however, consulted together to put Lazarus also to death, for 11
because of him many of the Jews left them and became believers
in Jesus.

The next day a great crowd of those who had come to the 12
festival, hearing that Jesus was coming to Jerusalem, took 13
branches of palm trees and went out to meet Him, shouting as
they went,

‘HOSANNA! BLESSINGS ON HIM WHO COMES IN THE NAME OF
THE LORD (Ps. cxviii. 26), on the King of Israel!’

And Jesus, having procured a young ass, sat upon it, just as the 14
scripture says,

‘FEAR NOT, DAUGHTER OF ZION! SEE, THY KING IS COMING 15
RIDING ON AN ASS’S COLT’ (Zech. ix. 9).

ST. JOHN XII

The meaning of this His disciples did not understand at the 16
time; but after Jesus was glorified they recollected that this was
written about Him, and that they had done this to Him. The 17
crowd, therefore, that had been present when He called Lazarus
out of the tomb and brought him back to life, related what they
had witnessed. This was why the crowd came to meet Him, 18
because they had heard of His having performed that sign. The 19
Pharisees therefore said to one another,

‘See how futile your efforts are! The world is gone after him!’

Now some of those who were coming up to worship at the 20
festival were Greeks. They came to Philip, of Bethsaida in 21
Galilee, with the request,

‘Sir, we wish to see Jesus.’

Philip came and told Andrew: Andrew and Philip told Jesus. 22
His answer was, 23

‘The time has come for the Son of Man to be glorified. In very 24
truth I tell you that unless a grain of wheat falls into the ground
and dies, it remains what it was—a single grain; but that if it
dies, it makes a rich yield. He who holds his life dear, destroys 25
it; and he who makes his life of no account in this world shall keep
it to eternal life. If a man serves me, let him follow me; and 26
where I am, there too shall my servant be. If a man serves me, the
Father will honour him. Now is my soul full of trouble; and what 27
shall I say? Father, save me from this hour. Yet for this very
purpose I have come to this hour. Father, glorify Thy name.’ 28

Then there came a voice from the sky,

‘I have glorified it and will glorify it again.’

The crowd that stood by and heard it, said it had thundered. 29
Others said,

‘An angel spoke to him.’

‘It is not for my sake,’ said Jesus, ‘that that voice came, but 30
for your sakes. Now comes judgement upon this world: now will 31
the Prince of this world be driven out. And I—if I am lifted up 32
from the earth—will draw all men to me.’

He said this to indicate the kind of death He would die. The 33,
crowd answered Him, 34

‘We have heard out of the Law that the Christ remains for ever.
Why do you say that the Son of Man must be lifted up? Who is
that Son of Man?’

‘A little while longer,’ He replied, ‘the light will be among 35
you. Live and act according to the light that you have, for fear
darkness overtake you; for a man who walks in the dark does not

ST. JOHN XII—XIII

know where he is going. Inasmuch as you have the light, believe 36
in the light, so that you may become sons of light.'

Jesus said this, and went away and hid Himself from them.
Though He had performed so many signs in their presence, they 37
did not believe in Him—in order that the words of Isaiah the 38
prophet might be fulfilled,

'LORD, WHO HAS BELIEVED OUR PREACHING?

AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN REVEALED?'

(Isa. liii. 1.)

For this reason they were unable to believe—because Isaiah 39
said again,

'HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS CALLOUS, 40

LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE WITH

THEIR MINDS,

AND SHOULD TURN,

AND I SHOULD HEAL THEM' (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His glory; and he 41
spoke of Him.

Nevertheless even from among the rulers many believed in 42
Him. But because of the Pharisees they did not avow their belief,
for fear they should be excommunicated. They loved honour 43
from men rather than honour from God.

But Jesus cried aloud, 44

'He who believes in me, believes not in me but in Him who
sent me; and he who sees me sees Him who sent me. I have come 45,
like light into the world, in order that no one who believes in me 46
may remain in the dark. If any one hears my teachings and 47
regards them not, I do not judge him; for I did not come to judge
the world, but to save the world. He who sets me at naught and 48
does not receive my teachings is not left without a judge: the
words I have spoken will judge him on the last day; because I 49
have not spoken on my own authority; but the Father who sent
me, Himself gave me a command what to say and in what words to
speak. And I know that His command is eternal life. What 50
therefore I speak, I speak just as the Father has bidden me.'

13 Now before the feast of the Passover, Jesus knew that the 1
time had come for Him to leave this world and go to the Father.
Having loved His own who were in the world, He loved them to
the end. While supper was proceeding, the devil having already 2
suggested to Judas Iscariot, the son of Simon, the thought of
betraying Him, Jesus, knowing that the Father had put every- 3

ST. JOHN XIII

thing into His hands, and that He had come forth from God and was now going to God, rose from table, threw off His upper 4 garments, and took a towel and tied it round Him. Then He 5 poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had put round Him. When He came to Simon Peter, Peter objected. 6

‘Master,’ he said, ‘are you going to wash my feet?’

‘What I am doing,’ answered Jesus, ‘for the present you do not 7 know, but afterwards you shall know.’

‘Never, so long as I live,’ said Peter, ‘shall you wash my feet.’ 8

‘If I do not wash you,’ replied Jesus, ‘you have no share with me.’

‘Master,’ said Peter, ‘wash not only my feet, but also my hands 9 and my head.’

‘Any one who has lately bathed,’ said Jesus, ‘does not need to 10 wash more than his feet, but is clean all over. And you my disciples are clean, and yet this is not true of all of you.’

For He knew who was betraying Him, and that was why He 11 said,

‘You are not all of you clean.’

So after He had washed their feet, put on His garments again, 12 and returned to the table, He said to them,

‘Do you understand what I have done to you? You call me 13 “The Rabbi” and “The Master,” and rightly so, for such I am. If I, then, your Master and Rabbi, have washed your feet, it is also 14 your duty to wash one another’s feet. For I have set you an 15 example in order that you may do what I have done to you. In 16 very truth I tell you that a servant is not superior to his master, nor is a messenger superior to him who sent him. If you know 17 all this, blessed are you if you act accordingly. I am not speaking 18 of all of you. I know whom I have chosen, but it is that the scripture may be fulfilled, which says, “HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME” (Ps. xli. 9). From this time 19 forward I tell you things before they happen, in order that when they do happen you may believe that I am He. In very truth I tell 20 you that he who receives any one I send receives me, and that he who receives me receives Him who sent me.’

After speaking thus Jesus was troubled in spirit and said with 21 deep earnestness,

‘In very truth I tell you that one of you will betray me.’

The disciples began looking at one another, at a loss to know 22 to which of them He was referring. There was at table one of 23

ST. JOHN XIII—XIV

His disciples—one whom Jesus loved—reclining with his head on Jesus' bosom. Making a sign therefore to him, Simon Peter said, 24
'Tell us whom He means.'

So he, having his head on Jesus' bosom, leaned back and 25
asked,

'Master, who is it?'

'It is the one,' answered Jesus, 'to whom I shall give this piece 26
of bread when I have dipped it.'

Accordingly He dipped the piece of bread, and took it and gave it to Judas, the son of Simon Iscariot. Then, after Judas had 27
received the piece of bread, Satan entered into him.

'What you are doing, do quickly,' said Jesus to him.

But why He said this to him no one at the table understood. 28
Some supposed that because Judas had the money-box Jesus 29
meant, 'Buy what we require for the festival,' or that he should
give something to the poor. So Judas took the piece of bread and 30
immediately went out. And it was night.

When he was gone out, Jesus said, 31

'Now is the Son of Man glorified, and God is glorified in Him. Moreover God will glorify Him in Himself, and will glorify Him 32
without delay. Dear children, I am still with you a little longer. 33
You will seek me, but, as I said to the Jews, 'Where I am going
you cannot come,' so for the present I say to you. A new com- 34
mandment I give you, to love one another; that as I have loved
you, you also may love one another. It is by this that every one 35
will know that you are my disciples—if you love one another.'

'Master,' inquired Simon Peter, 'where are you going?' 36

'Where I am going,' replied Jesus, 'you cannot follow me now, but you shall follow later.'

'Master,' asked Peter again, 'why cannot I follow you now? 37
I will lay down my life on your behalf.'

'You say you will lay down your life on my behalf!' said 38
Jesus; 'in very truth I tell you that the cock will not crow before
you have three times disowned me.'

14 'Let not your hearts be troubled. Trust in God: trust in 1
me also. In my Father's house there are many resting-places. 2
Were it otherwise, I would have told you; for I am going to
make ready a place for you. And if I go and make ready a place 3
for you, I will return and take you to be with me, that where I am
you also may be. And where I am going, you all know the way.' 4

ST. JOHN XIV

'Master,' said Thomas, 'we do not know where you are going. 5
How should we know the way?'

'I am the way, the truth, and the life,' replied Jesus. 'No 6
one comes to the Father except through me. If you had known 7
me, you would have known my Father also. From this time
forward you know Him and have seen Him.'

'Master,' said Philip, 'show us the Father: that is all we need.' 8

'Have I been so long among you,' Jesus answered, 'and yet 9
you, Philip, do not know me? He who has seen me has seen the
Father. How can you say to me, "Show us the Father"? Do you 10
not believe that I am in the Father and that the Father is in me?
The things that I tell you all I do not speak on my own authority:
but the Father dwelling within me carries on His own work.
Believe me, all of you, that I am in the Father and that the 11
Father is in me; or at any rate, believe me because of what I do.
In very truth I tell you that he who trusts in me shall do the deeds 12
I do; and he shall do greater deeds than these, because I am going
to the Father. And whatever any of you ask in my name, I will 13
do, in order that the Father may be glorified in the Son. If you 14
make any request of me in my name, I will grant it.'

'If you love me, you will obey my commandments. And I will 15,
ask the Father, and He will give you another Advocate to be for 16
ever with you—the Spirit of truth. That Spirit the world cannot 17
receive, because it does not see Him or know Him. You know
Him, because He remains by your side and is in you. I will not 18
leave you bereaved: I am coming to you. Yet a little while and the 19
world will see me no more, but you will see me: because I live,
you also shall live. At that time you will know that I am in my 20
Father, and that you are in me, and that I am in you. He who 21
has my commandments and obeys them is the one who loves me.
And he who loves me will be loved by my Father, and I will love
him and will reveal myself to him.'

Judas (not Judas Iscariot) asked, 22

'Master, how is it that you will reveal yourself to us and not to
the world?'

'If any one loves me,' replied Jesus, 'he will obey my teaching; 23
and my Father will love him, and we will come to him and make
our home with him. He who has no love for me does not obey 24
my teaching; and yet the teaching to which you are listening is
not mine, but is that of the Father who sent me.'

'All this I have spoken to you while still with you. But the 25,
Advocate, the Holy Spirit whom the Father will send in my 26

ST. JOHN XIV—XV

name, will teach you everything, and will bring to your memories all that I have said to you. Peace I leave with you: my own peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled or dismayed.

‘You heard me say to you, “I am going away, and I am coming back to you.” If you loved me, you would have rejoiced because I am going to the Father; for the Father is greater than I am. I have now told you before it comes to pass, that when it has come to pass you may believe. In future I shall not talk much with you, for the Prince of this world is coming. And yet in me he has nothing; but in order that the world may know that I love the Father, I thus act in accordance with the command which the Father gave me. Rise, let us be going.’

15 ‘I am the true Vine, and my Father is the vine-dresser. Every branch in me that bears no fruit He takes away; and every branch that bears fruit He cleans, that it may bear more fruit. Already you are clean—through the teaching which I have given you. Continue in me, and let me continue in you. As the branch cannot bear fruit of itself if it does not continue in the vine, so you cannot if you do not continue in me. I am the Vine, you are the branches. He who continues in me and I in him bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is thrown away like the unfruitful branch, and then withers up. Such branches they gather up and throw into the fire and they are burned.

‘If you continue in me and my sayings continue in you, ask what you will and it shall be done for you. By this is God glorified—by your bearing abundant fruit and being my disciples. As the Father has loved me, I have also loved you: continue in my love. If you obey my commands, you will continue in my love, as I have obeyed my Father’s commands and continue in His love.

‘These things I have spoken to you that I may have joy in you, and that your joy may become perfect. This is my commandment to you, to love one another as I have loved you. No one has greater love than this—that a man lay down his life for his friends. You are my friends, if you do what I command you. No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might be

ST. JOHN XV—XVI

lasting; so that whatever petition you present to the Father in my name He may give you.

‘This I command you, to love one another. If the world hates 17, you, you know that it has first hated me. If you belonged to the 18, world, the world would love its own. But because you do not 19 belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said 20 to you, “A servant is not superior to his master.” If they have persecuted me, they will also persecute you; if they have given heed to my teaching, they will give heed to yours also. But they 21 will inflict all this suffering upon you on account of your bearing my name—because they do not know Him who sent me.

‘If I had not come and spoken to them, they would have had no 22 sin; but as it is they are without excuse for their sin. He who hates 23 me hates my Father also. If I had not done among them such 24 deeds as no one else ever did, they would have had no sin; but now they have seen and also hated both me and my Father. But 25 this has been so, that the words written in their Law might be fulfilled, “THEY HAVE HATED ME WITHOUT REASON” (Ps. xxxv. 19; lxix. 4).

‘When the Advocate is come whom I will send to you from the 26 Father—the Spirit of truth who comes forth from the Father—He will be a witness concerning me. And you also are witnesses, 27 because you have been with me from the first.

16 ‘These things I have spoken to you in order to clear 1 stumbling-blocks out of your path. You will be excluded from 2 the synagogues; nay more, the time is coming when any one who has murdered you will suppose he is offering service to God. And they will do these things because they have not known the 3 Father or myself. But I have spoken this to you that when the 4 time for their accomplishment comes you may recollect that I told you. I did not, however, tell you all this at first, because I was still with you. But now I am returning to Him who sent me; yet not 5 one of you asks me where I am going. But grief has filled your 6 hearts because I have said all this to you.

‘Yet I am telling you the truth—it is to your advantage that I 7 go away. For unless I go away, the Advocate will not come to you; but if I go, I will send Him to you. And He, when He comes, 8 will bring conviction to the world alike of sin, of righteousness, and of judgement;—of sin, because they do not believe in me; 9 of righteousness, because I am going to the Father, and you will 10

ST. JOHN XVI

no longer see me; of judgement, because the Prince of this world 11
is under sentence.

‘I have much more to say to you, but you are unable just 12
now to bear it. But when He has come—the Spirit of truth—He 13
will guide you into all the truth. For He will not speak of His own
accord, but all that He hears He will speak, and He will make
known the future to you. He will glorify me, because He will take 14
of what is mine and will make it known to you. Everything that 15
the Father has is mine; that is why I said that the Spirit of truth
takes of what is mine and will make it known to you.

‘A little while and you see me no more, and again a little while 16
and you shall see me.’

Some of His disciples therefore said to one another, 17

‘What does this mean which He is telling us, “A little while and
you do not see me, and again a little while and you shall see me,”
and “Because I am going to the Father”?’

So they asked one another, 18

‘What can that “little while” mean which He speaks of? We
do not understand His words.’

Jesus perceived that they wanted to ask Him, and He said, 19

‘Is this what you are questioning one another about—my
saying, “A little while and you do not see me, and again a little
while and you shall see me”? In very truth I tell you that you will 20
weep aloud and lament, but the world will be glad. You will
mourn, but your grief will be turned into gladness. A woman, 21
when she is in labour, has sorrow, because her time has come.
But when she has given birth to the babe, she no longer
remembers the pain, because of her joy at a child being born into
the world. So you also now have sorrow; but I shall see you 22
again, and your hearts will be glad, and your gladness no one will
take away from you. You will put no questions to me then. 23

‘In very truth I tell you that whatever you ask the Father for
in my name He will give you. As yet you have not asked for any- 24
thing in my name: ask, and you shall receive, that your hearts may
be filled with gladness.

‘All this I have spoken to you in veiled language. The time is 25
coming when I shall no longer speak to you in veiled language,
but will tell you about the Father in plain words. At that time you 26
will make your requests in my name; and I do not promise to ask
the Father on your behalf, for the Father Himself holds you dear, 27
because you have loved me and have believed that I came from
the Father. I came out from the Father and have come into the 28

ST. JOHN XVI—XVII

world. Again I am leaving the world and am going to the Father.'

'Ah, now you are using plain language,' said His disciples, 'and 29
are uttering no figure of speech! Now we know that you have all 30
knowledge, and do not need to be pressed with questions.
Through this we believe that you came from God.'

'You believe now,' replied Jesus, 'but mark! the time is coming 31,
—indeed, has already come—for you all to be dispersed each to 32
his own home and to leave me alone. And yet I am not alone, for
the Father is with me.

'I have spoken all this to you in order that in me you may have 33
peace. In the world you have affliction. But keep up your courage:
I have won the victory over the world.'

17 When Jesus had thus spoken, He raised His eyes towards 1
heaven and said,

'Father, the hour has come. Glorify Thy Son that the Son may
glorify Thee; even as Thou hast given Him authority over all 2
mankind, so that on all whom Thou hast given Him He may
bestow eternal life. And this is eternal life, to know Thee the 3
only true God, and Jesus Christ whom Thou hast sent. I have 4
glorified Thee on earth, having done perfectly the work which
Thou hast given me to do. And now, Father, do Thou glorify me in 5
Thine own presence, with the glory that I had in Thy presence
before the world existed.

'I have revealed Thy name to the men whom Thou gavest me 6
out of the world. Thine they were, and Thou gavest them to me,
and they have obeyed Thy teaching. Now they know that what- 7
ever Thou hast given me is from Thee. For the truths which 8
Thou didst teach me I have taught them. And they have
received them, and have known for certain that I came out from
Thee, and have believed that thou didst send me.

'I am making petition for them: for the world I do not make any 9
petition, but for those whom Thou hast given me; because they
are Thine, and everything that is mine is Thine, and everything 10
Thine is mine: and I am crowned with glory in them. I am now 11
no longer in the world, but they are in the world and I am
coming to Thee.

'Holy Father, keep them true to Thy name, which Thou hast
given me, that they may be one, even as we are. While I was with 12
them, I kept them true to Thy name—the name Thou hast given
me to bear—and I kept watch over them, and none of them is

ST. JOHN XVII—XVIII

lost but the one doomed to destruction—that the scripture may be fulfilled.

‘But now I am coming to Thee, and I speak these words while 13
I am in the world, in order that they may have my gladness 14
within them filling their hearts. I have given them Thy word, 14
and the world has hated them, because they do not belong to the 15
world, just as I do not. I do not ask that Thou wilt remove 15
them out of the world, but that Thou wilt protect them from the 16
Evil One. They do not belong to the world, just as I do not. 16
Consecrate them by the truth: Thy word is truth. As Thou didst 17,
send me into the world, I also have sent them into the world; 18
and on their behalf I consecrate myself, that they also may 19
be consecrated by truth.

‘Nor is it for them alone that I make petition, but also for those 20
who trust in me through their teaching; that they may all be one, 21
even as Thou art in me, O Father, and I am in Thee; that they 22
also may be in us; that the world may believe that Thou didst 23
send me. And the glory which Thou hast given me I have given 22
them, that they may be one, just as we are one: I in them and 23
Thou in me; that they may stand perfected in union; that the 24
world may come to understand that Thou didst send me and hast 25
loved them even as Thou hast loved me.

‘Father, I desire that those whom Thou hast given me may be 24
with me where I am, that they may see my glory—my gift from 25
Thee, which Thou hast given me because Thou didst love me 26
before the creation of the world. And, righteous Father, though 25
the world has failed to recognize Thee, I have known Thee, and 26
these have perceived that Thou didst send me. And I have made 26
known Thy name to them and will make it known, that the love 27
with which Thou hast loved me may be in them, and I in them.’

18 After offering this prayer Jesus went out with His disciples 1
to a place on the farther side of the Ravine of the Cedars, where 2
there was a garden, which He entered—Himself and His 3
disciples. Now Judas also, who was betraying Him, knew the 2
place, for Jesus had often resorted there with His disciples. So 3
Judas, taking the battalion and a detachment of the Temple 4
police sent by the high priests and Pharisees, came there with 5
lanterns and torches and weapons. Jesus therefore, knowing all 4
that was about to befall Him, went out to meet them.

‘Whom are you looking for?’ He asked them.

‘For Jesus the Nazarene,’ was the answer.

5

ST. JOHN XVIII

'I am he,' He replied.

(Now Judas who was betraying Him was also standing with them.) As soon then as He said to them, 'I am he,' they went 6
backwards and fell to the ground. Again therefore He asked them, 7
'Whom are you looking for?'

'For Jesus the Nazarene,' they said.

'I have told you,' replied Jesus, 'that I am he. If therefore you 8
are looking for me, let these my disciples go their way.'

It was that the scripture might be fulfilled which said, 9

'Of those whom Thou hast given me, I have not lost one.'

Now Simon Peter, having a sword, drew it, and, aiming at the 10
high priest's servant, cut off his right ear. The servant's name
was Malchus. Jesus therefore said to Peter, 11

'Put back your sword. Shall I refuse to drink the cup of sorrow
which the Father has given me to drink?'

So the battalion and their tribune and the Jewish police 12
arrested Jesus and bound Him. They then brought Him to 13
Annas first; for Annas was the father-in-law of Caiaphas who
was high priest that year.

(This was Caiaphas who had given the Jews the advice, 14

'It is to your interest that one man should die for the people.')

Simon Peter was following Jesus, and so also was another 15
disciple. The latter was known to the high priest, and went in
with Jesus into the court of the high priest's palace. But Peter 16
remained standing without at the door, till the disciple who was
acquainted with the high priest came out and induced the
portress to let Peter in. This led the girl, the portress, to ask 17
Peter,

'Are you also one of this man's disciples?'

'No, I am not,' he replied.

Now because it was cold the servants and the police had lighted 18
a charcoal fire, and were standing and warming themselves; and
Peter too remained with them, standing and warming himself.

So the high priest questioned Jesus about His disciples and 19
His teaching.

'I,' replied Jesus, 'have spoken openly to the world. I have 20
continually taught in some synagogue or in the Temple where all
the Jews are wont to assemble, and I have said nothing in secret.
Why do you question me? Question those who heard what it was 21
I said to them: these witnesses here know what I said.'

Upon His saying this, one of the officers standing by struck 22
Him a blow, asking Him as he did so,

ST. JOHN XVIII

'Is that the way you answer the high priest?'

'If I have spoken wrongly,' replied Jesus, 'bear witness to the 23
wrong; but if rightly, why that blow?'

So Annas sent Him bound to Caiaphas the high priest. 24

But Simon Peter remained standing and warming himself. So 25
they said to him,

'Are you also one of his disciples?'

He denied it, and said,

'No, I am not.'

One of the high priest's servants, a relative of the man whose 26
ear Peter had cut off, said,

'Did I not see you in the garden with him?'

Once more Peter denied it, and immediately a cock crowed. 27

So they brought Jesus from Caiaphas's house to the Praetorium. 28
It was the early morning, and they would not enter the Prae-
torium themselves for fear of defilement, that they might be able
to eat the passover. Accordingly Pilate came out to them and 29
inquired,

'What accusation have you to bring against this man?'

'If the man were not a criminal,' they replied, 'we would not 30
have handed him over to you.'

'Take him yourselves,' said Pilate, 'and judge him by your 31
Law.'

'We have no power,' replied the Jews, 'to put any man to
death.'

They said this that the words might be fulfilled in which 32
Jesus predicted the kind of death He was to die.

Re-entering the Praetorium, therefore, Pilate called Jesus and 33
asked Him,

'Are you the King of the Jews?'

'Do you say this of yourself, or have others told it you about 34
me?' replied Jesus.

'Am I a Jew?' exclaimed Pilate; 'it is your own nation and the 35
high priests who have handed you over to me. What have you
done?'

'My kingdom,' replied Jesus, 'does not belong to this world. 36
If my kingdom did belong to this world, my subjects would have
fought to save me from being delivered up to the Jews. But, in
fact, my kingdom has not this origin.'

'So, then, you are a king!' rejoined Pilate. 37

'Yes,' said Jesus, 'you say truly that I am a king. For this
purpose I was born, and for this purpose I have come into the

ST. JOHN XVIII—XIX

world—to give testimony to the truth. Every one who is a friend of the truth listens to my voice.'

'What is truth?' said Pilate. 38

So saying, he went out again to the Jews and told them,

'I find no crime in him. But you have a custom that I should 39
release one prisoner to you at the Passover. So shall I release to
you the King of the Jews?'

With a roar of voices they again cried out, saying, 40

'Not this man, but Barabbas!'

Now Barabbas was a robber.

19 Then Pilate had Jesus taken and scourged. And the soldiers, 1, 2
twisting twigs of thorn into a wreath, put it on His head, and
threw round Him a purple cloak. Then they came up to Him
and said, 3

'Hail, King of the Jews!'

And they struck Him with the palms of their hands.

Once more Pilate came out and said to the Jews, 4

'See, I am bringing him out to you to let you clearly understand
that I find no crime in him.'

So Jesus came out, wearing the wreath of thorns and the 5
purple cloak. And Pilate said to them,

'See, there is the man.'

As soon, then, as the high priests and the officers saw Him, 6
they shouted,

'To the cross! To the cross!'

'Take him yourselves and crucify him,' said Pilate; 'for I, at
any rate, find no crime in him.'

'We,' replied the Jews, 'have a Law, and in accordance with 7
that Law he ought to die, for having claimed to be the Son of
God.'

More alarmed than ever, Pilate no sooner heard these words 8
than he re-entered the Praetorium and began to question Jesus. 9

'What is your origin?' he asked.

But Jesus gave him no answer.

'Do you refuse to speak even to me?' asked Pilate; 'do you not 10
know that I have it in my power either to release you or to crucify
you?'

'You would have had no power whatever over me,' replied 11
Jesus, 'had it not been granted you from above. On that account
he who has delivered me up to you is more guilty than you are.'

ST. JOHN XIX

Upon receiving this answer, Pilate was for releasing Him. But 12
the Jews kept shouting,

‘If you release this man, you are no friend of Caesar’s. Every
one who sets himself up as king declares himself a rebel against
Caesar.’

On hearing this, Pilate brought Jesus out, and sat down on the 13
judge’s seat in a place called the Pavement—or, in Hebrew,
Gabbatha. It was the day of Preparation for the Passover, about 14
mid-day. Then he said to the Jews,

‘There is your king!’

This caused a storm of outcries, 15

‘Away with him! Away with him! Crucify him!’

‘Am I to crucify your king?’ Pilate asked.

‘We have no king, except Caesar,’ answered the high priests.

Then Pilate gave Him up to them to be crucified. 16

Accordingly they took Jesus; and He went out carrying His own 17
cross, to the place called Skull-place—or, in Hebrew, Golgotha
—where they nailed Him to a cross, and two others at the same 18
time, one on each side and Jesus in the middle. And Pilate wrote 19
a notice and had it fastened to the top of the cross. It ran thus:

JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place where Jesus 20
was crucified was near the city, and the notice was in three
languages—Hebrew, Latin, and Greek. The Jewish high priests 21
therefore remonstrated with Pilate.

‘You should not write “The King of the Jews,” ’ they said,
‘but that he claimed to be King of the Jews.’

‘What I have written I have written,’ was Pilate’s answer. 22

So the soldiers, as soon as they had crucified Jesus, took His 23
garments, including His tunic, and divided them into four parts—
one part for each soldier. The tunic was without seam, woven from
the top in one piece. So they said to one another, 24

‘Do not let us tear it. Let us draw lots for it.’

This happened that the scripture might be fulfilled which says,

‘THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS
FOR MY CLOTHING’ (Ps. xxii. 18).

That was what the soldiers did.

Now standing close to the cross of Jesus were His mother and 25
His mother’s sister, Mary the wife of Clopas, and Mary of
Magdala. So Jesus, seeing His mother, and seeing the disciple 26
whom He loved standing near, said to His mother,

ST. JOHN XIX

'Look, your son!'

Then He said to the disciple,

27

'Look, your mother!'

And from that time the disciple received her into his own home.

After this, Jesus, knowing that everything was now brought to an end, said—that the scripture might be fulfilled (Ps. lxix. 21),

'I am thirsty.'

There was a jar of wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. As soon as Jesus had taken the wine, He said,

'It is finished.'

And then, bowing His head, He yielded up His spirit.

Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the sabbath (for that sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus: but when they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, however, made a thrust at His side with a lance, and immediately blood and water flowed out. This statement is the testimony of an eye-witness, and it is true. He knows that he is telling the truth—in order that you also may believe. For all this took place that the scripture might be fulfilled which declares,

'NOT ONE OF HIS BONES SHALL BE BROKEN' (Exod. xii. 46; Ps. xxxiv. 20).

And again another scripture says,

37

'THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED' (Zech. xii. 10).

After this, Joseph of Arimathaea, who was a disciple of Jesus, but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus too—he who at first had visited Jesus by night—came bringing a mixture of myrrh and aloes, in weight about seventy or eighty pounds. Taking down the body they wrapped it in linen cloths along with the spices, in accordance with the Jewish mode of preparing for burial. There was a garden at the place where Jesus had been

ST. JOHN XIX—XX

crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was the day of Preparation 42 for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

20 On the first day of the week, very early, while it was still 1 dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran off and found Simon Peter 2 and the other disciple—the one who was dear to Jesus—and said to them,

‘They have taken the Lord out of the tomb, and we do not know where they have put Him.’

Peter and the other disciple started at once to go to the tomb, 3 both of them running, but the other disciple ran faster than Peter 4 and reached it before he did. Stooping and looking in, he saw the 5 linen cloths lying there, but he did not go in. Simon Peter, 6 however, also came, following him, and entered the tomb. There he saw the wrappings as they lay; and the towel which had been 7 placed on the head of Jesus, not lying with the cloths, but rolled round and round separately. Then the other disciple, who had 8 been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the scripture, 9 that He must rise again from the dead (Ps. xvi. 10). Then the 10 disciples returned home.

But Mary remained standing near the tomb, weeping aloud. 11 She did not enter the tomb, but as she wept she stooped and looked in, and saw two angels clothed in white raiment, sitting 12 one at the head and one at the feet where the body of Jesus had been. They spoke to her. 13

‘Why are you weeping?’ they asked.

‘Because,’ she replied, ‘they have taken away my Lord, and I do not know where they have put Him.’

While she was speaking, she turned round and saw Jesus 14 standing there, but did not recognize Him.

‘Why are you weeping?’ He asked; ‘whom are you looking for?’ 15

She, supposing that He was the gardener, replied,

‘Sir, if you have carried him away, tell me where you have put him and I will remove him.’

‘Mary!’ said Jesus. 16

She turned to Him.

‘Rabboni!’ she cried in Hebrew: the word means ‘Teacher’.

ST. JOHN XX

'Do not cling to me,' said Jesus, 'for I have not yet ascended 17
to the Father. But take this message to my brethren: "I am
ascending to my Father and your Father, to my God and your
God."' '

Mary of Magdala came and brought word to the disciples. 18
'I have seen the Lord,' she said.

And she told them that He had said these things to her.

On that same first day of the week, when it was evening and, 19
for fear of the Jews, the doors of the house where the disciples
were had been locked, Jesus came and stood in their midst, and
said to them,

'Peace be to you!'

Having said this He showed them His hands and His side; 20
and the disciples were filled with joy at seeing the Lord. A second 21
time, therefore, He said to them,

'Peace be to you! As the Father sent me, I also now send you.'

Having said this He breathed upon them and said, 22

'Receive the Holy Spirit. If you remit the sins of any persons, 23
they remain remitted to them. If you bind fast the sins of any,
they remain bound.'

Thomas, one of the Twelve—called 'the Twin'—was not among 24
them when Jesus came. So the rest of the disciples told him, 25

'We have seen the Lord!'

His reply was,

'Unless I see in His hands the wound made by the nails and
put my finger into the wound, and put my hand into His side,
I will never believe it.'

A week later the disciples were again in the house, and Thomas 26
was with them, when Jesus came—though the doors were
locked—and stood in their midst, and said,

'Peace be to you.'

Then He said to Thomas, 27

'Bring your finger here and see my hands; bring your hand
and put it into my side; and be not incredulous but believe.'

'My Lord and my God!' replied Thomas. 28

'Because you have seen me,' replied Jesus, 'you have believed? 29
Blessed are those who have not seen and yet have believed.'

There were also many other signs which Jesus performed in 30
the presence of the disciples, which are not recorded in this book.
But these have been recorded in order that you may believe that 31
Jesus is the Christ, the Son of God, and that, believing, you may
have life through His name.

ST. JOHN XXI

21 After this, Jesus again showed Himself to the disciples. It 1
was at the Lake of Tiberias. The circumstances were as follows.

Simon Peter was with Thomas (called 'the Twin'), Nathanael 2
from Cana in Galilee, the sons of Zebedee, and two others of His
disciples. And Simon Peter said to them, 3

'I am going fishing.'

'We will go too,' said they.

So they went on board their boat; but they caught nothing that
night. Now when day was dawning, Jesus stood on the beach, 4
though the disciples did not know that it was Jesus. He called to 5
them.

'Boys,' He said, 'have you any food there?'

'No,' they answered.

'Throw the net in on the right of the boat,' He said, 'and you 6
will find fish.'

So they threw the net in, and now they could scarcely drag it
along for the quantity of fish. This made the disciple whom Jesus 7
loved say to Peter,

'It is the Lord.'

Simon Peter therefore, when he heard the words, 'It is the
Lord,' drew on his fisherman's shirt—for he had not been wearing
it—put on his girdle, and sprang into the water. But the rest of 8
the disciples came in the small boat (for they were not far from
land—only about a hundred yards), dragging the net full of fish.

As soon as they landed, they saw a charcoal fire burning there, 9
with fish broiling on it, and bread close by. Jesus told them to 10
fetch some of the fish which they had just caught. So Simon Peter 11
went on board the boat and drew the net ashore full of large fish,
one hundred and fifty-three in number; yet, although there were
so many, the net had not broken.

'Come to breakfast,' said Jesus. 12

Now not one of the disciples ventured to ask Him who He
was, for they felt sure that it was the Lord. Then Jesus came and 13
took the bread and gave them some, and the fish likewise. This 14
was now the third occasion on which Jesus showed Himself to
the disciples after He had risen from the dead.

When they had finished breakfast, Jesus asked Simon Peter, 15

'Simon, son of John, do you love me more than these others
do?'

'Yes, Lord,' was his answer; 'you know that I love you.'

'Then feed my lambs,' replied Jesus.

Again a second time He asked him, 16

ST. JOHN XXI

‘Simon, son of John, do you love me?’

‘Yes, Lord,’ he said, ‘you know that I love you.’

‘Then be a shepherd to my sheep,’ He said.

A third time Jesus put the question:

17

‘Simon, son of John, do you love me?’

It grieved Peter that Jesus asked him the third time,

‘Do you love me?’

‘Lord,’ he replied, ‘you know everything, you can see that I love you.’

‘Then feed my sheep,’ said Jesus. ‘In very truth I tell you that 18
whereas, when you were young, you used to put on your girdle
and walk wherever you chose, when you have grown old you will
stretch out your arms and some one else will put a girdle round
you and carry you where you have no wish to go.’

This He said to indicate by what kind of death that disciple 19
would bring glory to God. After speaking thus, He said to him,

‘Follow me.’

Peter turned round and noticed the disciple whom Jesus loved 20
following—the one who at the supper had leaned back on His
breast and had asked,

‘Master, who is it that is betraying you?’

On seeing him, Peter asked Jesus,

21

‘And, Master, what about him?’

‘If it is my will that he should remain till I come,’ replied Jesus, 22
‘what concern is that of yours? Follow me yourself.’

Hence the report spread among the brethren that that disciple 23
would never die. Yet Jesus did not say, ‘He is not to die,’ but,
‘If it is my will that he should remain till I come, what concern
is that of yours?’

This is the disciple who gives his testimony as to these facts, 24
and has written this history; and we know that his testimony is
true. But there are many other things that Jesus did—so vast a 25
number indeed that if they were all described in detail, I suppose
the world itself could not contain the books that would be
written.

THE ACTS OF THE APOSTLES

Introduction

1 My former narrative, Theophilus, dealt with all that Jesus 1
did and taught as a beginning, down to the day when, after giving 2
instructions through the Holy Spirit to the apostles whom He had
chosen, He was taken up to heaven. He had also, after His passion, 3
shown Himself alive to them with many sure proofs, appearing
to them at intervals during forty days, and speaking of the
Kingdom of God. And while in their company He charged them 4
not to leave Jerusalem, but to wait for the Father's promised
gift.

'This you have heard of,' He said, 'from me. For John indeed 5
baptized with water, but before many days have passed you shall
be baptized with the Holy Spirit.'

Now when they were with Him, they asked Him, 6
'Lord, is it the time for you to restore the kingdom to
Israel?'

'It is not for you,' He replied, 'to know times or occasions 7
which the Father has reserved within His own authority; but you 8
shall receive power when the Holy Spirit has come upon you, and
you shall be my witnesses in Jerusalem and in all Judaea and
Samaria and to the remotest parts of the earth.'

When He had said this, and while they were looking at Him, 9
He was carried up, and a cloud closing beneath Him hid Him
from their sight. And while they stood intently gazing into the 10
sky as He went, suddenly there were two men in white garments
standing by them, who said, 11

'Galilaeans, why stand looking into the sky? This same Jesus
who has been taken up from you into heaven will come in just the
same way as you have seen Him departing into heaven.'

The church in Jerusalem

Then they returned to Jerusalem from the mountain called 12
the Olive-grove, which is near Jerusalem, about a mile off. They 13
entered the city, and then went to the upper room which was now
their fixed place for meeting. Their names were Peter, John, James
and Andrew, Philip and Thomas, Bartholomew and Matthew,
James the son of Alphaeus, Simon the Zealot, and Judas the
brother of James. All of these with one mind continued earnest 14

ACTS I—II

in prayer, together with some women, and Mary the mother of Jesus, and His brothers.

It was on one of these days that Peter stood up in the midst of the brethren—the entire number of persons present being about one hundred and twenty—and said,

‘Brethren, it was necessary that the scripture should be fulfilled—the prediction which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. For Judas was reckoned as one of our number, and a share in this ministry was allotted to him.’

(Now Judas, having bought a piece of ground with the money paid him for his wickedness, fell there with his face downwards, and, his body bursting open, he became disembowelled. This fact became widely known to the people of Jerusalem, so that the place received the name, in their language, of Akel-damach, which means ‘The Field of Blood.’)

‘For it is written in the Book of Psalms,

“LET HIS HABITATION BE DESOLATE:

LET THERE BE NO ONE TO DWELL THERE” (Ps. lxxix. 25);

and
“HIS WORK LET ANOTHER TAKE UP” (Ps. cix. 8).

‘It is necessary, therefore, that of the men who have been with us all the time that the Lord Jesus went in and out among us—beginning from His baptism by John down to the day on which He was taken up from us into heaven—one should be appointed to become a witness with us of His resurrection.’

So they proposed two names, Joseph called Bar-Sabbas—and surnamed Justus—and Matthias. And the brethren prayed, saying,

‘Thou, Lord, who knowest the hearts of all, show clearly which of these two Thou hast chosen to occupy the place in this ministry and apostleship, from which Judas through transgression fell, in order to go to his own place.’

Then they drew lots between them. The lot fell on Matthias, and a place with the eleven apostles was voted to him.

2 Now, in the course of the day of Pentecost, they had all met in one place; when suddenly there came from the sky a sound as of a strong rushing blast of wind filling the whole house where they were sitting. And there appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. They were all filled

ACTS II

with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter.

Now there were Jews residing in Jerusalem, devout men from every part of the world. So when this noise was heard, they came crowding together, and were amazed because every one heard his own language spoken. They were beside themselves with wonder, and exclaimed,

‘Are not all these speakers Galilaeans? How, then, does each of us hear his own native language spoken by them? Parthians, Medes, Elamites, inhabitants of Mesopotamia, of Judaea and Cappadocia, of Pontus and the Asian Province, of Phrygia and Pamphylia, of Egypt and of the parts of Africa towards Cyrene, visitors from Rome, both Jews and converts, Cretans and Arabians, we all alike hear these Galilaeans speaking in our own language about the majesty of God.’

They were all astounded and bewildered, and asked one another,

‘What can this mean?’

But others, scornfully jeering, said, 13

‘They are brimful of sweet wine.’

Peter, however, together with the eleven, stood up and addressed them in a loud voice. 14

‘Men of Judaea, and all you inhabitants of Jerusalem,’ he said, ‘let this be known to you, and attend to what I say. These men are not drunken, as you suppose, it being only nine o’clock in the morning. But that which was predicted through the prophet Joel has happened: 15 16

“AND IT SHALL COME TO PASS IN THE LAST DAYS,” says God, 17

“THAT I WILL POUR OUT MY SPIRIT UPON ALL MANKIND;

AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,

AND YOUR YOUNG MEN SHALL SEE VISIONS,

AND YOUR OLD MEN SHALL DREAM DREAMS;

AND EVEN UPON MY SERVANTS, BOTH MEN AND WOMEN, 18

AT THAT TIME I WILL POUR OUT MY SPIRIT, AND THEY SHALL
PROPHECY.

I WILL DISPLAY MARVELS IN THE SKY ABOVE, 19

AND SIGNS ON THE EARTH BELOW,

BLOOD AND FIRE, AND CLOUD OF SMOKE.

THE SUN SHALL BE TURNED INTO DARKNESS 20

AND THE MOON INTO BLOOD,

TO USHER IN THE DAY OF THE LORD—

THAT GREAT AND ILLUSTRIOUS DAY;

'Brethren, what are we to do?'
 'Repent,' replied Peter, 'and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit. For to you belongs the promise, and to your children, and to all who are far off, as many as the Lord our God may call.'
 And with many more appeals he solemnly declared and 40

'Escape from this perverse generation.'
 Those, therefore, who joyfully welcomed his word were 41 baptized; and on that one day about three thousand persons were added to them; and they were constant in attendance on the 42 teaching of the apostles, and in the fellowship, the breaking of the bread, and at the prayers.
 Awe came upon every one, and many marvels and signs were 43 wrought by the apostles. And all the believers kept together, and 44 had everything in common. They sold their lands and other 45 property, and distributed the proceeds among all, according to every one's necessities. And day by day attending constantly in 46 the Temple with one accord, and breaking bread at home, they took their meals with great happiness and single-heartedness, praising God and being regarded with favour by all the people. 47 Also day by day the Lord added to their number those whom He was saving.

3 One day Peter and John were going up to the Temple for the hour of prayer—three o'clock—and, just then, some men were 2 carrying there one who had been lame from his birth, whom they were wont to place every day close to the gate of the Temple, called the Beautiful Gate, to beg from the people as they went in. Seeing Peter and John about to go into the Temple, he asked 3 them for alms. Peter fixing his eyes on him, as John did also, said, 4 'Look at us.'

So he looked and waited, expecting to receive something from 5 them.

'I have no silver or gold,' Peter said, 'but what I have, I give 6 you. In the name of Jesus Christ, the Nazarene—walk!'

Then taking his hand Peter lifted him up, and immediately his 7 feet and ankles were strengthened. Leaping up, he stood upright 8 and began to walk, and went into the Temple with them, walking, leaping, and praising God. All the people saw him walking and 9 praising God; and recognizing him as the man who used to sit at 10

AND EVERY ONE WHO CALLS ON THE NAME OF THE LORD 21
SHALL BE SAVED" (Joel ii. 28-32).

'Listen, Israelites, to what I say. Jesus, the Nazarene, a man 22
accredited to you from God by mighty works and marvels and
signs which God did among you through Him, as you yourselves
know, this man—delivered up through God's settled purpose and 23
foreknowledge—you by the hands of wicked men have nailed to
a cross and have put to death. But God has raised Him to life, 24
ending the pangs of death. It was not possible for Him to be held
fast by death; for David says in reference to Him, 25
'"I HAVE EVER FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND THAT I MAY ABIDE UN-
SHAKEN.

FOR THIS CAUSE MY HEART IS GLAD AND MY TONGUE EXULTS. 26
MY BODY ALSO SHALL REST IN HOPE.
FOR THOU WILT NOT LEAVE ME IN THE GRAVE FORSAKEN, 27
NOR GIVE UP THY HOLY ONE TO UNDERGO DECAY.
THOU HAST MADE KNOWN TO ME THE PATH TO LIFE: 28
THOU WILT FILL ME WITH GLADNESS IN THY PRESENCE"

(Ps. xvi. 8-11).

'As to the patriarch David, I need hardly remind you, 29
brethren, that he died and was buried, and that we still have his
tomb among us. Being a prophet, however, and knowing that 30
God had solemnly sworn to him to seat a descendant of his upon
his throne (Ps. cxxxii. 11), with prophetic foresight he spoke of 31
the resurrection of the Christ, to the effect that He was not left
forsaken in the grave, nor did His body undergo decay (Ps. xvi.
10). This Jesus God has raised to life—a fact to which all of us 32
testify.

'Being therefore lifted high by the right hand of God, He has 33
received from the Father the promised Holy Spirit, and has
poured forth what you see and hear. For it was not David that 34
ascended into heaven but he says himself,
'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY FEET" 35

(Ps. cx. 1).

'Therefore let the whole House of Israel know beyond all 36
doubt that God has made Him both LORD and CHRIST—this Jesus
whom you crucified.'
Struck to the heart by these words, they said to Peter and the 37
rest of the apostles,

ACTS III

the Beautiful Gate of the Temple asking for alms, they were filled with awe and amazement at what had happened to him.

While he still clung to Peter and John, the people, awe-struck, ran up and crowded round them in what was known as Solomon's portico. Peter, seeing this, spoke to the people.

'Israelites,' he said, 'why do you wonder at this? Or why gaze at us, as though by any power or piety of our own we had enabled him to walk? The God of Abraham, Isaac, and Jacob, the God of our forefathers, has glorified His servant Jesus, whom you delivered up and disowned in the presence of Pilate, when he had decided to let Him go. Yes, you disowned the holy and righteous One, and asked as a favour the release of a murderer. The Guide of Life you put to death; but God has raised Him from the dead, of which we are witnesses. In virtue of faith in His name, His name has strengthened this man whom you behold and know; and the faith which He has bestowed has entirely restored this man, as you can all see.

'And now, brethren, I know that it was in ignorance that you did it, as was the case with your rulers also. But in this way God has fulfilled the declarations He made through all the prophets, that His Christ would suffer. Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of refreshment from the Lord, and that He may send the Christ appointed beforehand for you—even Jesus. Heaven must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy prophets—the times of the reconstitution of all things. Moses declared,

"THE LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME. IN ALL THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM. AND EVERY ONE WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE" (Deut. xviii. 15-19). Yes, and all the prophets from Samuel onwards who have spoken have also predicted these days.

'You are the heirs of the prophets, and of the Covenant which God made with your forefathers when He said to Abraham, "AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED" (Gen. xii. 3; xxii. 18). It is to you first that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from his wickedness.'

ACTS IV

4 While they were saying this to the people, the priests, the 1
commander of the Temple guard, and the Sadducees came upon 2
them, highly incensed at their teaching the people and proclaim- 3
ing in the case of Jesus the resurrection from the dead. They 4
arrested the two apostles and lodged them in custody till the 5
next day; for it was already evening. But many of those who had 6
listened to their preaching believed; the number of the men now 7
grew to about five thousand.

The next day a meeting was held in Jerusalem of their rulers, 5
elders, and scribes, with Annas the high priest, Caiaphas, John, 6
Alexander, and the other members of the high priest's family.
So they made the apostles stand forward, and demanded of them, 7

‘By what power or in what name have you done this?’

Then Peter, filled with the Holy Spirit, replied, 8

‘Rulers and elders of the people, if we to-day are under 9
examination concerning the benefit conferred on a man helplessly 10
lame, as to how this man has been cured, be it known to you all, 11
and to all the people of Israel, that through the name of Jesus 12
Christ the Nazarene, whom you crucified, but whom God has 13
raised from the dead—through that name this man stands here 14
before you in perfect health. This Jesus is THE STONE TREATED 15
WITH CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE 16
CORNERSTONE (Ps. cxviii. 22). And in no other is salvation to be 17
found; for, indeed, there is no second name under heaven that 18
has been given to men through which we are to be saved.’

As they looked on Peter and John so fearlessly outspoken—and 13
also discovered that they were illiterate persons, untrained in the 14
schools—they were surprised; and now they recognized them as 15
having been with Jesus. But seeing the man who had been cured 16
standing with them, they had no reply to make. So they ordered 17
them to withdraw from the Sanhedrin while they conferred 18
among themselves.

‘What are we to do with these men?’ they asked one another; 16
‘for the fact that a notable miracle has been performed by them 17
is well known to every one in Jerusalem, and we cannot deny it. 18
But to prevent the matter spreading any further among the people, 19
let us stop them by threats from speaking in future in this name 20
to any man.’

So they recalled the apostles, and ordered them altogether to 18
give up speaking or teaching in the name of Jesus. But Peter and 19
John replied,

‘Whether it is right in God’s sight to listen to you instead of

ACTS IV

listening to God, do you judge. As for us, what we have seen and 20
heard we cannot help speaking about.'

The Court added further threats and then let them go, being 21
quite unable on account of the people to find any way of punish-
ing them, because all men gave God the glory for what had
happened. For the man was over forty years of age on whom this 22
miracle of healing had been performed.

After their release the two apostles went to their friends, and 23
told them all that the high priests and elders had said. And they, 24
upon hearing the story, one and all lifted up their voices to God
and said,

'O Sovereign Lord, Thou didst make heaven and earth and sea,
and all that is in them, and didst say through the Holy Spirit by 25
the lips of our forefather David, Thy servant,

"WHY HAVE THE NATIONS RAGED,
AND THE PEOPLES IMAGINED VAIN THINGS?
THE KINGS OF THE EARTH STOOD BY, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED"

(Ps. ii. 1, 2).

'They did indeed assemble in this city in hostility to Thy holy 27
servant Jesus whom Thou hadst anointed—Herod and Pontius
Pilate with the Gentiles and also the tribes of Israel—to do all 28
that Thy power and Thy will had predetermined should be done.
And now, Lord, listen to their threats, and enable Thy servants 29
to proclaim Thy word with fearless courage, whilst Thou 30
stretchest out Thy hand to cure men, and to give signs and
marvels through the name of Thy holy servant Jesus.'

When they had prayed, the place in which they were assembled 31
shook, and they were, one and all, filled with the Holy Spirit,
and spoke God's word with boldness.

Among all those who had embraced the faith there was but one 32
heart and soul, so that none of them claimed any of his possessions
as his own, but everything they had was common property; while 33
the apostles with great effect delivered their testimony as to the
resurrection of the Lord Jesus; and great grace was upon them
all. And, in fact, there was not a needy man among them, for all 34
who were possessors of lands or houses sold them, and brought the
money which they realized, and gave it to the apostles, and 35
distribution was made to every one according to his wants. In 36
this way Joseph, to whom the apostles gave the name of Barnabas
—signifying 'Son of Encouragement'—a Levite, a native of

ACTS IV—V

Cyprus, sold a farm which he had, and brought the money and 37
gave it to the apostles.

5 There was, however, a man of the name of Ananias who, with 1
his wife Sapphira, sold some property, but, with her full know- 2
ledge and consent, dishonestly kept back part of the price
received for it, though he brought the rest and gave it to the
apostles.

‘Ananias,’ said Peter, ‘why has Satan taken possession of your 3
heart, that you should try to deceive the Holy Spirit and dis-
honestly keep back part of the price paid you for this land? While 4
it remained unsold, was not the land your own? And when sold,
was it not at your own disposal? How is it that you have cherished
this design in your heart? It is not to men you have told this lie,
but to God.’

Upon hearing these words Ananias fell down dead, and all 5
who heard the words were awe-struck. The younger men, how- 6
ever, rose, and wrapping the body up, carried it out and buried it.

About three hours had passed, when his wife came in, knowing 7
nothing of what had happened. Peter at once questioned her. 8

‘Tell me,’ he said, ‘whether you sold the land for so much.’

‘Yes,’ she replied, ‘for so much.’

‘How was it,’ replied Peter, ‘that you two agreed to put the 9
Spirit of the Lord to the test? The men who have buried your
husband are already at the door, and they will carry you out.’

Instantly she fell down dead at his feet, and the young men 10
came in and found her dead. So they carried her out and buried
her by her husband’s side. The whole church was awe-struck, and 11
so were all who heard of this incident.

Many signs and marvels continued to be done among the 12
people by the apostles; and by common consent they all met in
Solomon’s portico. But none of the others dared to attach them- 13
selves to them. Yet the people held them in high honour—and 14
more and more believers in the Lord joined them, including great
numbers both of men and of women—so that they would even 15
bring out their sick friends into the streets and lay them on light
couches or mats, in order that when Peter came by, at least his
shadow might fall on one or other of them. The inhabitants, too, 16
of the towns in the neighbourhood of Jerusalem came in crowds,
bringing sick persons and some who were harassed by foul
spirits, and they were cured, one and all.

This roused the high priest. He and all his party—the sect of 17

ACTS V

the Sadducees—were filled with angry jealousy, and they laid 18 hands upon the apostles, and put them into the public gaol. But 19 during the night an angel of the Lord opened the prison doors and brought them out, and said,

‘Go and stand in the Temple, and continue proclaiming to the 20 people all this message of Life.’

On hearing this, they went into the Temple just before day- 21 break, and began to teach.

So when the high priest and his party came, and had called together the Sanhedrin as well as all the elders of the sons of Israel, they sent to the gaol to fetch the apostles. But the officers 22 went and could not find them in the prison. So they came back and brought word, saying, 23

‘The gaol we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there.’

When the commander of the Temple guards and the high 24 priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And some one 25 came and brought them word, saying,

‘The men you put in prison are standing in the Temple, and teaching the people.’

Upon this the commander went with the officers, and brought 26 the apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them and set 27 them before the Sanhedrin. And the high priest questioned them.

‘We strictly forbade you to teach in that name—did we not?’ 28 he said. ‘And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man’s death!’

Peter and the other apostles replied, 29

‘We must obey God rather than man. The God of our fore- 30 fathers has raised Jesus to life, whom you crucified and put to death. God has exalted Him to His right hand as Guide and 31 Saviour, to give Israel repentance and forgiveness of sins. And 32 we—and the Holy Spirit whom God has given to those who obey Him—are witnesses as to these things.’

Infuriated at getting this answer, they were disposed to kill the 33 apostles. But a Pharisee of the name of Gamaliel, a teacher of the 34 Law, held in honour by all the people, rose and demanded that the men should be sent out of court for a while.

‘Israelites,’ he said, ‘be careful what you are about to do in 35 dealing with these men. Years ago Theudas appeared, professing 36 to be a person of importance, and a body of men, some four

ACTS V—VI

hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the census, came Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof from these men and leave them alone—for if this scheme or work be of human origin, it will come to nothing. But if it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God.'

His advice carried conviction. So they called the apostles in, and—after flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, left the Sanhedrin and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the Name. But they did not desist from teaching every day, in the Temple or at home, and telling the gospel about Jesus, the Christ.

6 About this time, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were habitually overlooked in the daily ministration. So the Twelve called together the general body of the disciples and said,

'It does not seem fitting that we apostles should neglect the word of God and attend to the tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the ministry of the word.'

The suggestion met with general approval, and they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the apostles, and, after prayer, they laid their hands upon them.

Meanwhile God's word continued to spread, and the number of the disciples in Jerusalem very greatly increased, and very many priests became obedient to the faith. And Stephen, full of grace and power, performed great marvels and signs among the people.

But some members of the synagogue called that of the Libertines, and some Cyreneans, Alexandrians, and men of Cilicia and Asia, were roused to encounter Stephen in debate. They were quite unable, however, to resist the wisdom and the Spirit with

ACTS VI—VII

which he spoke. Then they privately put forward men who 11
declared,

‘We have heard him speak blasphemous words against Moses
and against God.’

In this way they excited the people, the elders, and the scribes. 12
At length they came upon him, seized him with violence, and took
him before the Sanhedrin. Here they brought forward false 13
witnesses who declared,

‘This fellow is incessantly speaking against the Holy Place and
the Law. For we have heard him say that Jesus, the Nazarene, 14
will pull this place down to the ground and will change the
customs which Moses handed down to us.’

At once the eyes of all who were sitting in the Sanhedrin 15
were fastened on him, and they saw his face like the face of an
angel. 7 Then the High Priest asked him, 1

‘Are these statements true?’

The reply of Stephen was, 2

‘Sirs—brethren and fathers—listen to me. The God of Glory
appeared to our forefather Abraham when he was living in
Mesopotamia, before he settled in Haran, and said to him, 3

“‘Leave your country and your kindred, and go into whatever
land I point out to you” (Gen. xii. 1).

‘Thereupon he left Chaldaea and settled in Haran till after the 4
death of his father, when God caused him to remove into this
country where you now live. But he gave him no possession in it, 5
no, not a single square yard of ground (Deut. ii. 5). And yet He
promised to bestow the land as a permanent possession on him
and his posterity after him—and promised this at a time when
Abraham was childless (Gen. xvii. 8). And God declared that 6
Abraham’s posterity should for four hundred years make their
home in a country not their own, and be reduced to slavery and be
oppressed.

“‘And the nation, whichever it is, that enslaves them, I will 7
judge,” said God; “and afterwards they shall come out” (Gen.
xv. 13, 14), “and they shall worship Me in this place” (Exod.
iii. 12).

‘Then He gave him the covenant of circumcision (Gen. xvii. 8
10), and under this covenant he became the father of Isaac—
whom he circumcised on the eighth day (Gen. xxi. 4). Isaac
became the father of Jacob, and Jacob became the father of the
twelve patriarchs.

‘The patriarchs were jealous of Joseph and sold him into 9

ACTS VII

slavery in Egypt (Gen. xxxvii. 11, 28). But God was with him (Gen. xxxix. 2, 21) and delivered him from all his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, however, Jacob heard that there was wheat to be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph made himself known to his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph's parentage. Then Joseph sent and invited his father Jacob and all his family, numbering seventy-five persons (Gen. xlv. 9; xlv. 27), to come to him, and Jacob went down into Egypt (Gen. xlv. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were taken to Shechem and were laid in the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. l. 13; Josh. xxiv. 32).

'But as the time drew near for the fulfilment of the promise which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards our race, and oppressed our forefathers, making them cast out their infants so that they might not be permitted to live (Exod. i. 10, 22). At this time Moses was born—a wonderfully beautiful child (Exod. ii. 2); and for three months he was cared for in his father's house. At length he was cast out, but Pharaoh's daughter adopted him, and brought him up as her own son (Exod. ii. 5, 10). So Moses was educated in all the learning of the Egyptians, and possessed great influence through his eloquence and his achievements.

'And when he was just forty years old, it occurred to him to visit his brethren the descendants of Israel. Seeing one of them wrongfully treated he took his part, and secured justice for the ill-treated man by striking down the Egyptian. He supposed his brethren to be aware that by him God was sending them deliverance; this, however, they did not understand. The next day, also, he came and found two of them fighting, and he endeavoured to make peace between them.

'“Sirs,” he said, “you are brothers. Why are you wronging one another?”

ACTS VII

‘But the man who was doing the wrong resented his interference, and asked, 27

‘“Who appointed you ruler and judge over us? Do you mean 28 to kill me as you killed the Egyptian yesterday?”

‘Alarmed at this question, Moses fled from the country and 29 went to live in the land of Midian (Exod. ii. 11–15). There he became the father of two sons.

‘But at the end of forty years there appeared to him in the 30 desert of Mount Sinai an angel in a flame of fire in a bush. When 31 Moses saw this he wondered at the sight; but on his going up to look further, the voice of the Lord was heard, saying, 32

‘“I am the God of your forefathers, the God of Abraham, of Isaac, and of Jacob.”

‘Quaking with fear Moses did not dare gaze.

‘“Take off your shoes,” said the Lord, “for the spot on which 33 you are standing is holy ground. I have seen, yes, I have seen the 34 oppression of My people who are in Egypt and have heard their groans, and I have come down to deliver them. And now come, I will send you to Egypt” (Exod. iii. 10).

‘The Moses whom they rejected, asking him, “Who appointed 35 you ruler and judge?”—that same Moses we find God sending as a ruler and a deliverer by the help of the angel who appeared to him in the bush. This was he who brought them out, after per- 36 forming marvels and signs in Egypt and at the Red Sea, and in the desert for forty years. This is the Moses who said to the 37 descendants of Israel,

‘“GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG YOUR BRETHREN, JUST AS HE RAISED ME” (Deut. xviii. 15, 18).

‘This is he who was among the congregation in the desert, 38 together with the angel who spoke to him on Mount Sinai and with our forefathers, who received ever-living utterances to hand on to us.

‘Our forefathers, however, would not submit to him, but 39 spurned his authority and in their hearts turned back to Egypt. They said to Aaron, 40

‘“Make gods for us, to march in front of us; for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him” (Exod. xxxii. 1–8).

‘Moreover they made a calf at that time, and offered a sacrifice to 41 the idol, and kept rejoicing in the gods which their own hands had made. So God turned from them and gave them up to the worship 42 of the Host of heaven, as it is written in the book of the prophets,

ACTS VII

“DID YOU OFFER ME VICTIMS AND SACRIFICES
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
NAY, YOU LIFTED UP MOLOCH’S TENT
AND THE STAR OF THE GOD REPHAN—
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP THEM;
AND I WILL REMOVE YOU BEYOND BABYLON”

(Amos v. 25-27).

‘Our forefathers had the tent of witness in the desert, built
as He who spoke to Moses had instructed him to make it in
imitation of the model which he had seen. That tent was be-
queathed to the next generation of our forefathers. Under Joshua
they brought it with them when they were taking possession of
the land of the Gentile nations, whom God drove out before
them. So it continued till David’s time. David obtained favour
with God, and asked leave to provide a dwelling-place for the
God of Jacob. But it was Solomon who built a house for Him.
Yet the Most High does not dwell in buildings erected by men’s
hands. But, as the prophet declares,

“THE SKY IS MY THRONE,
AND EARTH IS THE FOOTSTOOL FOR MY FEET.
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS THE
LORD,
OR WHAT RESTING-PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE?” (Isa. lxvi. 1, 2).

‘O stiff-necked men, uncircumcised in heart and ears, you are
continually at strife with the Holy Spirit—just as your fore-
fathers were. Which of the prophets did not your forefathers
persecute? Yes, they killed those who foretold the advent of the
righteous One, whose betrayers and murderers you have now
become—you who received the Law given through angels, and
yet have not obeyed it.’

As they listened to these words, they became infuriated and
gnashed their teeth at him. But, full of the Holy Spirit and looking
up to heaven, Stephen saw the glory of God, and Jesus standing
at God’s right hand.

‘I can see heaven wide open,’ he said, ‘and the Son of Man
standing at God’s right hand.’

Upon this, with a loud outcry they stopped their ears, rushed
upon Stephen in a body, dragged him out of the city, and stoned
him, the witnesses throwing off their outer garments and giving
them into the care of a young man called Saul. So they stoned
Stephen, while he prayed,

ACTS VII—VIII

‘Lord Jesus, receive my spirit.’

Then, rising on his knees, he cried aloud,

60

‘Lord, do not reckon this sin against them.’

And with these words he fell asleep. 8 And Saul fully approved 1
of his murder.

That day a great persecution broke out against the church in
Jerusalem, and all except the apostles were scattered throughout
Judaea and Samaria. A party of devout men buried Stephen, and 2
made loud lamentation over him. But Saul cruelly harassed the 3
church. He went into house after house, and, dragging off both
men and women, threw them into prison.

The church in Judaea and Samaria

So those who were scattered abroad went from place to place 4
spreading the gospel of God’s word; while Philip went down to 5
the city of Samaria and proclaimed Christ there. Crowds of 6
people with one accord gave attention to what they heard from
him, listening and witnessing the signs which he wrought. For 7
with a loud cry foul spirits came out of many possessed by them,
and many paralytics and lame persons were restored to health.
And there was great joy in that city. 8

Now for some time past there had been a man named Simon 9
living there, who had been practising magic and astonishing the
Samaritans, pretending that he was more than human. To him 10
people of all classes paid attention, declaring,

‘This man is the Power of God, known as the Great Power.’

His influence over them arose, because he had, for a long time, 11
bewildered them by his sorceries. But when Philip began to tell 12
the gospel about the Kingdom of God and the Name of Jesus
Christ, and they embraced the faith, they were baptized, men
and women alike. Simon himself also believed, and after being 13
baptized remained in close attendance on Philip, and was full of
amazement at seeing such signs and such great miracles per-
formed.

When the apostles in Jerusalem heard that the Samaritans had 14
accepted God’s word, they sent Peter and John to visit them.
They, when they came down, prayed for them that they might 15
receive the Holy Spirit. For He had not as yet fallen upon any of 16
them: they had only been baptized into the name of the Lord
Jesus. Then the apostles laid their hands upon them, and they 17
received the Holy Spirit.

ACTS VIII

When, however, Simon saw that it was through the laying on 18
of the apostles' hands that the Spirit was bestowed, he offered
them money.

'Give me too,' he said, 'that power, so that every one on whom 19
I place my hands will receive the Holy Spirit.'

'Perish your money and yourself,' replied Peter, 'because you 20
have imagined that you can obtain God's free gift with money!
No part or lot have you in this matter, for your heart is not right 21
in God's sight. Repent, therefore, of this wickedness of yours, 22
and pray to the Lord, in the hope that the purpose which is in
your heart may perhaps be forgiven you. For I perceive that you 23
have fallen into the gall of bitterness and the bondage of iniquity.'

'Pray, both of you, to the Lord for me,' answered Simon, 'that 24
nothing of what you have said may come upon me.'

So the apostles, after giving a solemn charge and delivering 25
the Lord's word, travelled back to Jerusalem, making known the
gospel also in many of the Samaritan villages. And an angel of 26
the Lord said to Philip,

'Rise and proceed south to the road that runs down from
Jerusalem to Gaza, crossing the desert.'

Upon this he rose and went. Now, as it happened, an Ethiopian 27
eunuch who was in a position of high authority with Candace,
queen of the Ethiopians, as her treasurer, had visited Jerusalem
to worship there, and was now on his way home; and as he sat 28
in his chariot he was reading the prophet Isaiah. Then the Spirit 29
said to Philip,

'Go and join that chariot.'

So Philip ran up, and heard the eunuch reading the prophet 30
Isaiah.

'Do you understand what you are reading?' he asked.

'Why, how can I,' replied the eunuch, 'unless some one explains 31
it to me?'

And he earnestly invited Philip to come up and sit with him.
The passage of scripture which he was reading was this: 32

'LIKE A SHEEP HE WAS LED TO SLAUGHTER,

AND AS A LAMB BEFORE ITS SHEARER IS DUMB,

SO HE OPENED NOT HIS MOUTH.

IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33

WHO WILL MAKE KNOWN HIS POSTERITY?

FOR HE IS DESTROYED FROM AMONG MEN' (Isa. liii. 7, 8).

'Pray, of whom is the prophet speaking?' inquired the eunuch; 34
'of himself or of some one else?'

ACTS VIII—IX

Then Philip began to speak, and, starting from that same 35
portion of scripture, told him the gospel about Jesus.

So they proceeded on their way till they came to some water; 36
and the eunuch exclaimed,

‘See, here is water; what is there to prevent my being baptized?’

So he stopped the chariot; and both of them—Philip and the 38
eunuch—went down into the water, and Philip baptized him.
But no sooner had they come up out of the water than the Spirit 39
of the Lord caught Philip away, and the eunuch did not see him
again. With a glad heart he resumed his journey; but Philip found 40
himself at Azotus. Then visiting town after town he everywhere
made known the gospel until he reached Caesarea.

9 Now Saul, whose every breath was a threat of destruction 1
for the disciples of the Lord, went to the high priest and begged 2
from him letters addressed to the synagogues in Damascus, in
order that if he found any who were of the Way there, either men
or women, he might bring them in chains to Jerusalem. But on 3
the journey, as he was getting near Damascus, suddenly there
flashed round him a light from heaven; and falling to the ground 4
he heard a voice which said to him,

‘Saul, Saul, why are you persecuting Me?’

‘Who art thou, Lord?’ he asked. 5

‘I am Jesus, whom you are persecuting,’ was the reply. ‘But 6
rise and go to the city, and you will be told what you are to do.’

Meanwhile the men who travelled with Saul were standing 7
dumb with amazement, hearing the voice, but seeing no one.
Then he rose from the ground, but when he had opened his eyes, 8
he could see nothing, and they led him by the hand and brought
him to Damascus. And till the third day he remained without 9
sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name of Ananias. 10
The Lord spoke to him in a vision, saying,

‘Ananias!’

‘I am here, Lord,’ he answered.

‘Rise,’ said the Lord, ‘and go to Straight Street, and inquire at 11
the house of Judas for a man called Saul, from Tarsus, for see,
he is praying. He has seen a man called Ananias come and lay his 12
hands upon him so that he may recover his sight.’

‘Lord,’ answered Ananias, ‘I have heard about that man from 13
many, and about the great mischief he has done to Thy saints in

ACTS IX

Jerusalem; and here he is authorized by the high priests to 14
arrest all who call upon Thy name.'

'Go,' replied the Lord; 'he is a chosen instrument of Mine to 15
carry My name to the Gentiles and to kings and to the sons of
Israel. For I will let him know the great sufferings which he must 16
pass through for My sake.'

So Ananias went and entered the house; and, laying his hands 17
upon Saul, said,

'Saul, brother, the Lord—even Jesus who appeared to you on
your journey—has sent me, that you may recover your sight and
be filled with the Holy Spirit.'

Instantly there dropped from his eyes what seemed to be scales, 18
and he could see once more. Upon this he rose and received
baptism; after which he took food and regained his strength. 19

Then he remained some little time with the disciples in
Damascus. And in the synagogues he began at once to proclaim 20
Jesus as the Son of God; and his hearers were all amazed, and 21
began to ask one another,

'Is not this the man who in Jerusalem made havoc of those
who called upon that Name, and came here on purpose to carry
them off in chains to the high priests?'

Saul, however, gained power more and more, and as for the 22
Jews living in Damascus, he confounded them with his proofs
that Jesus is the Christ.

At length the Jews plotted to kill Saul; but information of their 23,
intention was given to him. They even watched the gates, day 24
and night, in order to murder him; but his disciples took him by 25
night and let him down through the wall, lowering him in a
basket.

So he came to Jerusalem and made several attempts to associate 26
with the disciples, but they were all afraid of him, being in doubt
as to whether he was a disciple. Barnabas, however, came to his 27
assistance. He brought Saul to the apostles, and related to them
how, on his journey, he had seen the Lord, and that the Lord had
spoken to him, and how in Damascus he had fearlessly taught in
the name of Jesus. Henceforth Saul was one of them, going in 28
and out of the city, and speaking fearlessly in the name of the 29
Lord. And he often talked with the Hellenists and had discussions
with them. But they tried to take his life. On learning this, the 30
brethren brought him down to Caesarea, and then sent him by
sea to Tarsus.

The church, however, throughout the whole of Judaea, 31

ACTS IX—X

Galilee, and Samaria, had peace and was built up; and grew in numbers, living in the fear of the Lord and in the encouragement of the Holy Spirit.

Now Peter, as he went to town after town, came down also to the saints at Lydda. There he found a man of the name of Aeneas, who for eight years had kept his bed, being paralysed. Peter said to him,

‘Aeneas, Jesus Christ cures you. Rise and make your own bed.’

He at once rose to his feet. And all the people of Lydda and Sharon saw him; and they turned to the Lord.

Among the disciples at Joppa was a woman called Tabitha, or, as the name may be translated, ‘Dorcas.’ Her life was full of the good and charitable actions which she was constantly doing. But it happened, just at that time, that she was taken ill and died. After washing her body they laid it out in a room upstairs. Lydda, however, being near Joppa, the disciples, who had heard that Peter was at Lydda, sent two men to him with an urgent request that he would come over to them without delay. So Peter rose and went with them. On his arrival they took him upstairs, and the widows all stood by his side, weeping and showing him all the clothing and cloaks that Dorcas used to make while she was still with them. Peter, however, putting every one out of the room, knelt down and prayed, and then turning to the body, he said,

‘Tabitha, rise.’

Dorcas opened her eyes, and, seeing Peter, sat up. Then, giving her his hand, he raised her to her feet, and calling to him the saints and the widows, he gave her back to them alive. This became known throughout Joppa, and many believed in the Lord; and Peter remained for a considerable time at Joppa, staying at the house of a man called Simon, a tanner.

10 Now a captain of the Italian regiment, named Cornelius, was quartered at Caesarea. He was religious and God-fearing— and so was every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o’clock one afternoon he had a vision, and distinctly saw an angel of God enter his house, who called him by name, saying,

‘Cornelius!’

Looking steadily at him, and being much alarmed, he said,

ACTS X

‘What is it, Lord?’

‘Your prayers and charities,’ he replied, ‘have gone up as a memorial before God. And now send to Joppa and fetch Simon, 5 surnamed Peter. He is lodging with one Simon, a tanner, who 6 has a house close to the sea.’

So when the angel who had been speaking to him was gone, 7 Cornelius called two of his servants and a God-fearing soldier who was in constant attendance on him, and, after telling them 8 everything, he sent them to Joppa.

The next day, while they were still on their journey and were 9 getting near the town, about noon Peter went up on the house-top to pray. He had got very hungry and wished for some food; but, 10 while they were preparing it, he fell into a trance. The sky had 11 opened to his view, and what seemed to be an enormous sheet was descending, being let down to the earth by ropes at the four corners. In it were all kinds of quadrupeds, reptiles, and birds, 12 and a voice came to him which said, 13

‘Rise, Peter, kill and eat.’

‘On no account, Lord,’ he replied; ‘for I have never yet eaten 14 anything unhallowed and unclean.’

Again a second time a voice was heard which said, 15

‘What God has cleansed, you must not regard as unhallowed.’

This took place three times, and immediately the sheet was 16 drawn up out of sight.

Now just while Peter was wondering as to the meaning of the 17 vision he had seen, the men sent by Cornelius, having by inquiry found out Simon’s house, came to the door and called the servant, 18 and asked,

‘Is Simon, surnamed Peter, staying here?’

Peter was still pondering over the vision, when the Spirit said 19 to him,

‘Three men are now inquiring for you. Rise, go down, and go 20 with them without any misgivings; for it is I who have sent them to you.’

So Peter went down and said to the men, 21

‘I am the man you are inquiring for. What is the reason of your coming?’

They said, 22

‘Cornelius, a captain, an upright and God-fearing man, of whom the whole Jewish nation speaks well, has been divinely instructed by a holy angel to send for you to his house and listen to what you have to say.’

ACTS X

Upon hearing this, Peter invited them in, and gave them a lodging. 23

The next day he set out with them, some of the brethren from Joppa going with him, and the day after that they reached 24
Caesarea. There Cornelius was awaiting their arrival, and had invited all his kinsmen and intimate friends to be present. When 25
Peter entered the house, Cornelius met him, and falling at his feet did him homage. But Peter lifted him up. 26

‘Stand up,’ he said; ‘I myself also am but a man.’

So Peter went in and conversed with him, and found a large 27
company assembled. He said to them, 28

‘You are aware that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unhallowed or unclean. Hence, when sent for, I came without raising 29
any objection. I therefore ask why you sent for me.’

‘Just at this hour, three days ago,’ replied Cornelius, ‘I was 30
offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 31

“‘Cornelius, your prayer has been heard, and your acts of charity have been remembered by God. Send therefore to Joppa, 32
and invite Simon, surnamed Peter, to come here. He is staying in the house of Simon, a tanner, close to the sea.’”

‘Immediately, therefore, I sent for you, and I thank you 33
heartily for having come. That is why all of us are now assembled here in God’s presence, to listen to what the Lord has commanded you to say.’

Then Peter began to speak. 34

‘I clearly see,’ he said, ‘that God makes no distinctions between one man and another; but that in every nation those who fear 35
Him and live good lives are acceptable to Him. The word which 36
He sent to the sons of Israel, when He announced the gospel of peace through Jesus Christ—He is Lord of all—that word you 37
cannot but know; the story, I mean, which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It tells how God anointed Jesus 38
of Nazareth with the Holy Spirit and with power, so that He went about doing good, and curing all who were oppressed by the devil—for God was with Him.

‘And we are witnesses to all that He did both in the country 39
of the Jews and in Jerusalem. But they even put Him to death, by crucifixion. That same Jesus God raised to life on the third 40
day, and permitted Him to appear, not to all the people, but to 41

ACTS X—XI

witnesses—men previously chosen by God—namely, to us, who ate and drank with Him after He rose from the dead. And He has commanded us to preach to the people and solemnly declare that this is He who has been appointed by God to be the judge of the living and the dead. To Him all the prophets bear witness that through His name all who believe in Him receive the forgiveness of their sins.’

While Peter was speaking these words, the Holy Spirit fell on all who were listening to the word. And all the Jewish believers who had come with Peter were astonished that on the Gentiles also the gift of the Holy Spirit was poured out. For they heard them speaking in tongues and extolling the majesty of God. Then Peter said,

‘Can any one forbid the use of the water for the baptism of these people—men who have received the Holy Spirit just as we did?’

And he directed that they should be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

11 Now the apostles, and the brethren in various parts of Judaea, heard that the Gentiles also had received God’s word; and, when Peter returned to Jerusalem, the party of circumcision found fault with him.

‘You went into the houses of men uncircumcised,’ they said, ‘and you ate with them.’

Peter, however, explained the whole matter to them from the beginning.

‘While I was in the town of Joppa, offering prayer,’ he said, ‘in a trance I saw a vision. There descended what seemed to be an enormous sheet, being let down from the sky by ropes at the four corners, and it came close to me. Fixing my eyes on it, I examined it closely, and saw various kinds of quadrupeds, wild beasts, reptiles, and birds. I also heard a voice saying to me,

‘“Rise, Peter, kill and eat.”’

‘“On no account, Lord,” I replied, “for nothing unhallowed or unclean has ever gone into my mouth.”’

‘But a voice answered, speaking a second time from the sky,

‘“What God has cleansed, you must not regard as unhallowed.”’

‘This took place three times, and then everything was drawn up again out of sight.

‘Now at that very moment three men came to the house where

ACTS XI

we were, having been sent from Caesarea to find me. And the Spirit told me to accompany them without any misgivings. There also went with me these six brethren who are now present, and we entered the centurion's house. Then he described to us how he had seen the angel standing in his house and saying,

“Send to Joppa, and fetch Simon, surnamed Peter. He will teach you truths by which you and all your household will be saved.”

‘And,’ said Peter, ‘no sooner had I begun to speak than the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord’s words, how He said,

“John baptized with water, but you shall be baptized in the Holy Spirit.”

‘If therefore God gave them the same gift as He gave us when we first believed on the Lord Jesus Christ, why, who was I to be able to thwart God?’

On hearing this they were silenced, and they extolled the goodness of God, and said,

‘So then, to the Gentiles also God has given the repentance which leads to Life.’

The church in Antioch

Those, however, who had been driven in various directions by the persecution which broke out on account of Stephen made their way to Phoenicia, Cyprus, and Antioch, delivering the word to none but Jews. But some of them were Cyprians and Cyreneans, who, on coming to Antioch, spoke to the Greeks also and told them the gospel concerning the Lord Jesus. The power of the Lord was with them, and there were a vast number who believed and turned to the Lord.

When tidings of this reached the ears of the church in Jerusalem, they sent Barnabas as far as Antioch. On arriving he was delighted to see the grace of God; and he encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was a good man, and was full of the Holy Spirit and of faith; and the number of believers in the Lord greatly increased.

Then Barnabas paid a visit to Tarsus to try to find Saul. He succeeded, and brought him to Antioch; and for a whole year they were the guests of the church, and taught a large number of people. And it was in Antioch that the disciples first received the name of ‘Christians.’

At that time certain prophets came down from Jerusalem to

ACTS XI—XII

Antioch, one of whom, named Agabus, publicly predicted by the 28
Spirit the speedy coming of a great famine throughout the world.
(It came in the reign of Claudius.) So the disciples put aside 29
money, every one in proportion to his means, for the relief of the
brethren living in Judaea. This they did, forwarding their 30
contributions to the elders by Barnabas and Saul.

12 Now, about that time, King Herod laid hands on certain 1
members of the church, to do them violence; and James, John's 2
brother, he beheaded. Finding that this gratified the Jews, he 3
proceeded to seize Peter also: these were the days of Unleavened
Bread. He had him arrested and lodged in gaol, handing him over 4
to the care of sixteen soldiers; he intended after the Passover to
bring him out again to the people. So Peter was kept in gaol; but 5
long and fervent prayer was offered to God by the church on
his behalf.

Now when Herod was on the point of taking him out of prison, 6
that very night Peter was asleep between two soldiers, bound with
two chains, and guards were on duty outside the door. Suddenly 7
an angel of the Lord stood by him, and a light shone in the cell;
and, striking Peter on the side, he woke him and said,

'Rise quickly.'

And the chains dropped off his wrists.

'Fasten your girdle,' said the angel, 'and tie on your sandals.' 8

He did so. Then the angel said,

'Throw your cloak round you, and follow me.'

So Peter went out, following him, yet could not believe that 9
what the angel was doing was real, but supposed that he saw a
vision. And passing the first guard and the second, they came to 10
the iron gate leading into the city. This opened to them of itself;
and, going out, they passed on through one street, and then
suddenly the angel left him. Peter coming to himself said, 11

'Now I know for certain that the Lord has sent His angel and
has rescued me from the power of Herod and from all that the
Jewish people were anticipating.'

So, on reflection, he went to the house of Mary, the mother of 12
John surnamed Mark, where a large number of people were
assembled, praying. When he knocked at the door in the gate, a 13
maidservant named Rhoda came to answer the knock; and 14
recognizing Peter's voice, for very joy she did not open the door,
but ran in and told them that Peter was standing there.

'You are mad,' they said.

15

ACTS XII—XIII

But she stoutly maintained that it was true.

‘It is his guardian angel,’ they said.

Meanwhile Peter went on knocking, until at last they opened 16
the door and saw that it was really he, and were filled with amaze-
ment. But he motioned with his hand for silence, and then 17
described to them how the Lord had brought him out of the
prison.

‘Tell all this to James and the brethren,’ he added.

Then he left them, and went to another place.

When morning came, there was no little commotion among 18
the soldiers as to what could possibly have become of Peter. And 19
when Herod had had him searched for and could not find him,
after questioning the guards he ordered them away to execution.
He then went down from Judaea to Caesarea and remained there.

Now the people of Tyre and Sidon had incurred Herod’s 20
violent displeasure. So they sent a large deputation to wait on
him; and having secured the good will of Blastus, his treasurer,
they begged the king to be friendly with them again, because their
country was dependent on his for its food supply. So, on an 21
appointed day, Herod, having arrayed himself in royal robes,
took his seat on the tribunal, and was haranguing them; and the 22
assembled people raised a shout,

‘It is the voice of a god, and not of a man!’

Instantly an angel of the Lord struck him, because he had not 23
given the glory to God; and being eaten up by worms, he died.

But God’s word prospered and spread. And Barnabas and Saul 24,
returned from Jerusalem, having discharged their mission, and 25
they brought with them John, surnamed Mark.

13 Now there were in Antioch, in the church there—as 1
prophets and teachers—Barnabas, Symeon surnamed ‘Niger,’
Lucius the Cyrenean, Manaen (who was Herod the Tetrarch’s
foster-brother), and Saul. While they were worshipping the 2
Lord and fasting, the Holy Spirit said,

‘Set me apart Barnabas and Saul for the work to which I have
called them.’

So, after fasting and prayer and the laying on of hands, they 3
let them go.

First missionary tour of Barnabas and Saul

They therefore, being thus sent out by the Holy Spirit, went 4
down to Seleuceia, and from there sailed to Cyprus. Having 5

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reached Salamis, they began to announce the word of God in the synagogues of the Jews. And they had John as their assistant.

When they had gone through the whole length of the island as far as Paphos, they there met with a Jewish magician and false prophet, Bar-Jesus by name, who was a friend of the proconsul Sergius Paulus. The proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told the word of God. But Elymas (or 'the Magician,' for such is the meaning of the name) opposed them, and tried to prevent the proconsul from accepting the faith. Then Saul, who is also called Paul, was filled with the Holy Spirit, and, fixing his eyes on Elymas, said,

'You who are full of every kind of craftiness and unscrupulous cunning—you son of the devil and foe to all that is right—will you never cease to misrepresent the straight paths of the Lord? The Lord's hand is now upon you, and you will be blind for a time and unable to see the light of day.'

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him by the hand. Then the proconsul, seeing what had happened, believed, being struck with amazement at the teaching of the Lord.

From Paphos, Paul and his party put out to sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they themselves, passing through from Perga, came to Pisidian Antioch.

Here, on the sabbath day, they went into the synagogue and sat down. After the reading of the Law and the prophets, the rulers of the synagogue sent word to them.

'Brethren,' they said, 'if you have anything encouraging to say to the people, speak.'

So Paul rose, and motioning with his hand for silence, said,

'Israelites, and you others who fear God, pay attention to me. The God of this people of Israel chose our forefathers, and made the people great during their stay in Egypt, until with wondrous power He brought them out from that land. For about forty years He fed them like a nurse in the desert. Then, after overthrowing seven nations in the land of Canaan, He divided that country among them as their inheritance for about four hundred and fifty years; and afterwards He gave them judges down to the time of the prophet Samuel. Next they asked for a king, and God gave them Saul the son of Kish, a Benjamite, who reigned forty years. After removing him, He raised up David to be their king, to whom He also bore witness when He said,

A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU" (Hab. i. 5).

As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following sabbath. And, when the congregation had broken up, many of the Jews and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

On the next sabbath almost the whole population of the city came together to hear the word of the Lord. Seeing the crowds, the Jews, filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all reserve, Paul and Barnabas said,

"We were bound to proclaim the word of God to you first. But since you spurn it and judge yourselves to be unworthy of eternal life—well, we turn to the Gentiles. For such is the Lord's command to us.

"I HAVE PLACED THEE AS A LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE A SAVIOUR TO THE ENDS OF THE EARTH" (Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's word; and all who were predestined to eternal life believed. So the word of the Lord spread through the whole district. But the Jews influenced the gentilewomen of rank who worshipped with them, and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them out of the district. The apostles shook off the dust from their feet as a protest against them and came to Iconium; and as for the disciples, they were more and more filled with joy and with the Holy Spirit.

14 At Iconium the apostles went together to the Jewish synagogue and preached, with the result that a great number both of Jews and of Greeks believed. But the Jews who had refused obedience stirred up the Gentiles and embittered their minds against the brethren. For a considerable time, however, Paul and Barnabas remained there, speaking freely and relying on the Lord, while He bore witness to the word of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, some siding with the Jews and some with the apostles. And when a hostile movement was made by both the apostles and Jews, with the sanction of their magistrates, to maltreat and stone them, the apostles, having become aware of it, 6

“I have found David the son of Jesse, a man I love, who will obey all My commands.”

‘It is from among David’s descendants that God, in fulfilment of His promise, has brought a Saviour to Israel, even Jesus. Before the coming of Jesus, John had proclaimed to all the people of Israel a baptism of repentance. But John, when he was fulfilling his career, used to speak thus,

“What do you suppose me to be? I am not the Christ. But there is One coming after me whose sandal I am not worthy to unfasten.”

‘Brethren, descendants of the family of Abraham, and all among you who fear God, to us has the word of this salvation been sent. For the people of Jerusalem and their rulers, by the judgement they pronounced on Jesus, have actually fulfilled the predictions of the prophets which are read sabbath after sabbath, through ignorance of those predictions and of Him. Without having found Him guilty of any capital offence they urged Pilate to have Him put to death; and when they had carried out everything which had been written about Him, they took Him down from the cross and laid Him in a tomb.

‘But God raised Him from the dead. And for many days He appeared to the people who had gone up with Him from Galilee to Jerusalem and are now witnesses concerning Him to the Jews. And we bring you the good news about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus; as it is also written in the second psalm, “THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER” (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: “I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID” (Isa. lv. 3). Because in another psalm also He says, “THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY” (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God’s purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But He whom God raised to life underwent no decay.

‘Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the law of Moses. Beware, then, lest what is spoken in the prophets should come true of you: “BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON

ACTS XIV

made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to 7 preach the gospel.

Now a man who had no power in his feet used to sit in the 8 streets of Lystra. He had been lame from his birth and had never walked. This man heard Paul speaking. And the apostle, looking 9 steadily at him and perceiving that he had faith to be cured, said 10 in a loud voice,

‘Stand upright upon your feet!’

So he sprang up and began to walk about. Then the crowds, 11 seeing what Paul had done, rent the air with their shouts in the Lycaonian language, saying,

‘The gods have come down to us in the form of men.’

They called Barnabas ‘Zeus,’ and Paul, as being the principal 12 speaker, ‘Hermes.’ And the priest of Zeus—the temple of Zeus 13 being just outside the city—brought bullocks and garlands to the gates, and in company with the crowd was intending to offer sacrifices to them. But the apostles, Barnabas and Paul, heard 14 of it; and tearing their clothes they rushed out into the crowd, exclaiming, 15

‘Sirs, why are you doing all this? We also are but human beings with natures like yours; and we bring you the good news that you are to turn from these unreal things, to worship the living God, the Creator of earth and sky and sea and of everything that is in them. In times gone by He allowed all the nations to go their own 16 ways; and yet by His beneficence He has not left His existence 17 unattested, in that He sends you rain from heaven and fruitful seasons, satisfying your hearts with food and gladness.’

Even with words like these they had difficulty in preventing 18 the thronging crowd from offering sacrifices to them.

But now a party of Jews came from Antioch and Iconium, and, 19 having won over the crowd, they stoned Paul and dragged him out of the town, believing him to be dead. When, however, the 20 disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe. After pro- 21 claiming the gospel to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they strengthened the disciples by encour- 22 aging them to hold fast to the faith, and warned them, saying,

‘It is through many afflictions that we must make our way into the Kingdom of God.’

And in every church, after prayer and fasting, they appointed 23

ACTS XIV—XV

elders, and commended them to the Lord on whom their faith rested.

Then passing through Pisidia they came into Pamphylia; and 24,
after telling the word at Perga they came down to Attaleia. 25
Thence they sailed to Antioch, where they had previously been 26
commended to the grace of God in connexion with the work
which they had now completed. Upon their arrival they called 27
the church together and proceeded to report in detail all that
God, working with them, had done, and how He had opened for
the Gentiles a door of faith. And they remained a considerable 28
time in Antioch with the disciples.

15 But certain persons who had come down from Judaea tried 1
to convince the brethren, saying,

‘Unless you are circumcised in accordance with the Mosaic
custom, you cannot be saved.’

Between these new-comers and Paul and Barnabas there was no 2
little disagreement and controversy, until at last it was decided
that Paul and Barnabas and some other brethren should go up
to consult the apostles and elders in Jerusalem on this matter.
So they set out, being accompanied for a short distance by the 3
church; and as they passed through Phoenicia and Samaria, they
told the whole story of the conversion of the Gentiles and in-
spired all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially received 4
by the church, the apostles, and the elders; and they reported
all that God, working with them, had done. But certain men who 5
belonged to the sect of the Pharisees and were now believers
stood up in the assembly and said,

‘Gentile believers ought to be circumcised and be ordered to
keep the law of Moses.’

Then the apostles and elders met to consider the matter; and 6, 7
after there had been a long discussion Peter rose.

‘It is within your own knowledge,’ he said, ‘that God originally
made choice among you that from my lips the Gentiles were to
hear the word of the gospel, and believe. And God, who knows 8
all hearts, gave His testimony in their favour by bestowing the
Holy Spirit on them just as He did on us; and He made no 9
difference between us and them, in that He cleansed their hearts
by their faith. Now, therefore, why provoke God, by laying on 10
the necks of these disciples a yoke which neither our fathers nor
we have been able to bear? On the contrary, we believe that it is 11

ACTS XV

by the grace of the Lord Jesus that we, as well as they, shall be saved.'

Then the whole assembly remained silent while they listened 12 to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles by means of them.

When they had finished speaking, James said, 13

'Brethren, listen to me. Symeon has related how God first 14 looked graciously on the nations to take from among them a people to be called by His name. And this is in harmony with the 15 language of the prophets, which says:

““AFTERWARDS I WILL RETURN, AND WILL REBUILD DAVID'S 16
FALLEN TENT.

ITS RUINS I WILL REBUILD, AND I WILL SET IT UP AGAIN;

THAT THE REST OF MANKIND MAY SEEK AFTER THE LORD— 17

EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,'

SAYS THE LORD, WHO HAS BEEN MAKING THESE THINGS 18

KNOWN FROM AGES LONG PAST” (Amos ix. 11, 12).

'My judgement, therefore, is against inflicting unexpected 19 vexation on those of the Gentiles who are turning to God. Yet let 20 us send them written instructions to abstain from things polluted by connexion with idolatry, from fornication, from flesh of strangled animals, and from blood. For Moses from the earliest 21 times has had his preachers in every town, being read, as he is, sabbath after sabbath, in the various synagogues.'

Thereupon it was decided by the apostles and elders, with the 22 approval of the whole church, to choose persons from among themselves and send them to Antioch, with Paul and Barnabas. Judas, called Barsabbas, and Silas, leading men among the brethren, were selected, and they took with them the following 23 letter:

'The apostles and the elders of the brotherhood send greeting to the Gentile brethren throughout Antioch, Syria, and Cilicia. As we have been informed that certain persons who have gone 24 from our midst have disturbed you by their teaching and have unsettled your minds, without having received any such instructions from us; we have unanimously decided to select 25 certain men and send them to you in company with our beloved friends Barnabas and Paul, who have endangered their lives for 26 the sake of our Lord Jesus Christ. We have therefore sent Judas 27 and Silas, who are themselves bringing you the same message by word of mouth. For it has seemed good to the Holy Spirit and to 28

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us to lay upon you no burden heavier than these necessary requirements: you must abstain from things sacrificed to idols, 29 from blood, from flesh of strangled animals, and from fornication. Keep yourselves clear of these things, and it will be well with you. Farewell.'

They, therefore, having been formally sent, came down to 30 Antioch, where they called together the whole assembly and delivered the letter. The people read it, and were delighted with 31 the comfort it brought them. And Judas and Silas, being themselves also prophets, gave the brethren a long and encouraging 32 talk, and strengthened them in the faith. After spending some 33 time there they received an affectionate farewell from the brethren to return to those who had sent them. But Paul and 35 Barnabas remained in Antioch, teaching and, in company with many others, telling the gospel of the word of the Lord.

St. Paul's second missionary tour

After a while Paul said to Barnabas, 36

'Come, let us return and visit the brethren in the various towns in which we have made known the Lord's word—to see how they fare.'

Now Barnabas was bent on taking with them John, whose other 37 name was Mark, while Paul deemed it undesirable to have as their 38 companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose a sharp alter- 39 cation between them, which resulted in their parting from one another, Barnabas taking Mark and setting sail for Cyprus. But 40 Paul chose Silas, and set out, commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, 41 strengthening the churches.

16 He also came to Derbe and to Lystra. At Lystra he found 1 a disciple, Timothy by name—the son of a Christian Jewess, but of a Greek father. Timothy was well spoken of by the brethren at 2 Lystra and Iconium, and Paul, desiring that he should accompany 3 him on his journey, had him circumcised on account of the Jews in those parts, for they all knew that his father was a Greek.

As they journeyed on from town to town, they handed to the 4 brethren for their observance the decisions which had been arrived at by the apostles and elders in Jerusalem. So the 5 churches were strengthened in faith, and grew in numbers from day to day.

ACTS XVI

Then Paul and his companions passed through Phrygia and 6 Galatia, having been forbidden by the Holy Spirit to tell the word in the province of Asia. When they reached the frontier of 7 Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing along Mysia, they came to 8 Troas.

And here, one night, Paul saw a vision. There stood a Mace- 9 donian entreating him and saying,

‘Come over to Macedonia and help us.’

So when he had seen the vision, we immediately sought to pass 10 to Macedonia, confidently inferring that God had called us to preach the gospel to the people there.

Accordingly we put out to sea from Troas, and ran a straight 11 course to Samothrace. The next day we came to Neapolis, and 12 thence to Philippi, which is a city in Macedonia, the first in its district, and a Roman colony. And there we stayed some little time.

On the sabbath we went beyond the city gate to the riverside, 13 where we had reason to believe that there was a place for prayer; and sitting down we talked with the women who had come together. Among our hearers was one named Lydia, a dealer in 14 purple. She belonged to the city of Thyatira, and was a worshipper of God. The Lord opened her heart, so that she gave attention to what Paul was saying. When she and her household had been 15 baptized, she urged us, saying,

‘If in your judgement I am a believer in the Lord, come and stay at my house.’

And she made us go there.

One day, as we were on our way to the place of prayer, a slave 16 girl met us who had a spirit of divination and was accustomed to bring her owners large profits by telling fortunes. She kept 17 following close behind Paul and the rest of us, crying aloud,

‘These men are the servants of the Most High God, and are proclaiming to you the way of salvation.’

This she persisted in for a considerable time, until Paul in 18 vexation turned round and said to the spirit,

‘I command you in the name of Jesus Christ to depart from her.’

And it departed immediately.

But when her owners saw that their hope of gain had also 19 departed, they seized Paul and Silas and dragged them off to the magistrates in the forum. Bringing them before the praetors, they 20 said,

ACTS XVI

'These men are creating a great disturbance in our city. They 21
are Jews, and are teaching customs which we, as Romans, are not
permitted to adopt or practise.'

The crowd, too, joined in the outcry against them: and the 22
praetors ordered them to be stripped and beaten with rods; and, 23
after severely flogging them, they threw them into gaol and bade
the gaoler keep them safely. Having received an order like that, 24
he lodged them in the inner prison, and secured their feet in
the stocks.

About midnight Paul and Silas were praying and singing 25
hymns to God, and the prisoners were listening to them, when 26
suddenly there was such a violent shock of earthquake that the
prison shook to its foundations. Instantly the doors all flew open,
and the chains fell off from every prisoner. Starting up from sleep 27
and seeing the doors of the gaol wide open, the gaoler drew his
sword and was on the point of killing himself, supposing that the
prisoners had escaped. But Paul shouted loudly to him, saying, 28
'Do yourself no injury: we are all here.'

Then, calling for lights, he sprang in and fell trembling at the 29
feet of Paul and Silas; and, bringing them out of the prison, he 30
exclaimed,

'O sirs, what must I do to be saved?'

'Believe on the Lord Jesus,' they replied, 'and both you and 31
your household will be saved.'

And they told the Lord's word to him as well as to all who 32
were in his house. Then he took them, even at that time of 33
night, and washed their wounds, and he and all his household
were immediately baptized. Then bringing the apostles up into 34
his house, he spread a meal for them, and was filled with gladness,
with his whole household, his faith resting on God.

In the morning the praetors sent their lictors with the order, 35
'Release those men.'

So the gaoler brought Paul word, saying, 36

'The praetors have sent orders for you to be released. Now
therefore you can go, and proceed on your way in peace.'

But Paul said to them, 37

'After cruelly beating us in public, without trial, Roman
citizens though we are, they have thrown us into prison, and are
they now going to send us away privately? No, indeed! Let them
come in person and fetch us out.'

This answer the lictors took back to the praetors, who were 38
alarmed when they were told that Paul and Silas were Roman

ACTS XVI—XVII

citizens. Accordingly they came and apologized to them; and, 39
bringing them out, asked them to leave the city. Then Paul and 40
Silas, having come out of the prison, went to Lydia's house; and,
after seeing the brethren and encouraging them, they left
Philippi.

17 Then, passing through Amphipolis and Apollonia, they 1
went to Thessalonica. Here there was a synagogue of the Jews.
Paul—following his usual custom—betook himself to it, and for 2
three successive sabbaths reasoned with them from the scriptures,
which he clearly explained, pointing out that it had been necessary 3
for the Christ to suffer and rise again from the dead, and
insisting,

‘The Jesus whom I am proclaiming to you is the Christ.’

Some of the people were won over, and attached themselves to 4
Paul and Silas, including a great number of God-fearing Greeks
and not a few prominent gentlewomen.

But the jealousy of the Jews was aroused, and, calling to their 5
aid some ill-conditioned and idle fellows, they got together a
riotous mob and filled the city with uproar. They then attacked
the house of Jason and searched for Paul and Silas, to bring them
out before the assembly of the people. But, failing to find them, 6
they dragged Jason and some of the other brethren before the
magistrates of the city, loudly accusing them.

‘These men,’ they said, ‘who have raised a tumult throughout
the Empire, have come here also. Jason has received them into 7
his house; and they all set Caesar's enactments at defiance, declar-
ing that there is another King—one called Jesus.’

Great was the excitement among the crowd, and among the 8
magistrates of the city, when they heard these charges. They 9
required Jason and the rest to find substantial bail, and after
that they let them go.

The brethren at once sent Paul and Silas away by night to 10
Beroea, and they, on their arrival, went to the synagogue of the
Jews. The Jews at Beroea were of a nobler disposition than those 11
in Thessalonica, for they very readily received the word, and day
after day searched the scriptures to see whether it was as Paul
stated. Many of them therefore became believers, and so did not 12
a few of the Greeks—gentlewomen of good position, and men.

As soon, however, as the Jews of Thessalonica learnt that God's 13
word had been proclaimed by Paul at Beroea, they came there
also, and incited the mob to a riot. Then the brethren promptly 14

ACTS XVII

sent Paul down to the sea-coast, but Silas and Timothy remained behind. Those who were escorting Paul went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy to join him as speedily as possible. 15

While Paul was waiting for them in Athens, his spirit was stirred within him when he noticed that the city was full of idols. So he had discussions in the synagogue with the Jews and the other worshippers, and in the market-place, day after day, with those whom he happened to meet there. A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, 16 17 18

‘What has this beggarly babbler to say?’

‘His business,’ said others, ‘seems to be to cry up some foreign gods.’

This was because he had been telling the gospel of Jesus and the resurrection. Then they took him and brought him up to the Areopagus, asking him, 19

‘May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We should therefore like to be told exactly what they mean.’ 20

(For all the Athenians and their foreign visitors used to devote their whole leisure to telling or listening to the latest new thing.) 21

So Paul, taking his stand in the middle of the Areopagus, spoke as follows: 22

‘Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed your objects of worship, I found also an altar bearing the inscription, 23

TO AN UNKNOWN GOD.

‘What, therefore, you in your ignorance revere, I now proclaim to you. The God who made the universe and everything in it— He, being Lord of heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human hands, as though He needed anything; but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them their appointed periods and the limits of their settlements; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in Him we live and move and have our being; as in fact some of your own poets have said, “For we are also His offspring.” Since then we are God’s offspring, we 24 25 26 27 28 29

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ought not to imagine that His nature resembles gold or silver or stone, sculptured by the art and inventive faculty of man. Those 30 times of ignorance God viewed with indulgence. But now He commands all men everywhere to repent, seeing that He has 31 appointed a day on which He will judge the world in righteousness, in the person of a man whom He has destined for this work, giving assurance of this to all mankind by raising Him from the dead.'

When they heard Paul speak of a resurrection of dead men, 32 some began to scoff. But others said,

'We will hear you again on that subject.'

So Paul went away from them. A few, however, attached them- 33, selves to him and believed, among them being Dionysius a 34 member of the council, a woman named Damaris, and some others.

18 After this he left Athens and came to Corinth. Here he 1, 2 found a Jew, a native of Pontus, by name Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of tent-maker—he 3 lodged with them and worked with them. Sabbath after sabbath 4 he preached in the synagogue and tried to win over both Jews and Greeks.

Now at the time when Silas and Timothy arrived from Mace- 5 donia, Paul was preaching fervently, solemnly affirming to the Jews that the Christ was Jesus. But upon their opposing him with abusive language, he shook his clothes by way of protest, 6 and said to them,

'Your blood be upon your own heads! I am not responsible: in future I will go among the Gentiles.'

So he left the place and went to the house of a person called 7 Titus Justus, a worshipper of God, whose house was next door to the synagogue. And Crispus, the ruler of the synagogue, believed 8 in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed and received baptism. And, in a vision by night, the Lord said to Paul, 9

'Dismiss your fears: go on speaking, and do not be silent. I am 10 with you, and no one shall attack you to injure you; for I have very many people in this city.'

So Paul remained in Corinth for a year and six months, teaching 11 among them the word of God.

ACTS XVIII

But when Gallio became proconsul of Greece, the Jews with 12
one accord made a dead set at Paul, and brought him before the
court.

‘This man,’ they said, ‘is inducing people to offer worship to 13
God in an unlawful manner.’

Now when Paul was about to begin his defence, Gallio said to 14
the Jews,

‘If it had been some wrongful act or piece of cunning knavery
I might reasonably have listened to you Jews. But since these are 15
questions about words and names and your Law, you yourselves
must see to them. I refuse to be a judge in such matters.’

So he drove them out of court. Then the people all set upon 16,
Sosthenes, the ruler of the synagogue, and beat him in front of 17
the tribunal. Gallio did not concern himself in the least about this.

After remaining a considerable time longer in Corinth, Paul 18
took leave of the brethren and set sail for Syria; and Priscilla
and Aquila were with him. He had cut off his hair at Cenchreae,
because he was bound by a vow. They put in at Ephesus, and 19
there Paul left his companions behind. As for himself, he went
to the synagogue and had a discussion with the Jews. When they 20
asked him to remain longer he did not consent, but took leave of 21
them with the promise,

‘I will return to you, God willing.’

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and greeted the 22
church, and then went down to Antioch.

St. Paul's third missionary tour

After spending some time in Antioch, Paul set out on a tour, 23
visiting the whole of Galatia and Phrygia in order, and strengthen-
ing all the disciples.

Meanwhile a Jew named Apollus came to Ephesus. He was a 24
native of Alexandria, an eloquent man and well versed in the
scriptures. He had been instructed in the way of the Lord, and, 25
being full of burning zeal, he used to speak and teach accurately
the facts about Jesus, though he knew of no baptism but John's.
He began to speak boldly in the synagogue, and Priscilla and 26
Aquila, after hearing him, took him home and explained God's
Way to him more accurately. Then, as he had made up his mind 27
to cross over to Greece, the brethren wrote to the disciples in
Corinth, begging them to give him a kindly welcome. Upon his
arrival he rendered valuable help to those who through grace had

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believed; for he powerfully and in public overcame the Jews in 28
argument, proving from the scriptures that Jesus is the Christ.

19 During the stay of Apollos in Corinth, Paul, after passing 1
through the inland districts, came to Ephesus, where he found
a few disciples.

‘Did you receive the Holy Spirit when you first believed?’ he 2
asked them.

‘No,’ they replied, ‘we have not even heard that there is a Holy
Spirit.’

‘Into what, then, were you baptized?’ he asked. 3

‘Into John’s baptism,’ they replied.

‘John,’ he said, ‘administered a baptism of repentance, bidding 4
the people believe on One who was to come after him; namely,
on Jesus.’

On hearing this, they were baptized into the name of the Lord 5
Jesus; and when Paul laid his hands upon them, the Holy Spirit 6
came on them, and they began to speak in tongues and to
prophecy. They numbered in all about twelve men. 7

Afterwards he went into the synagogue. There for three 8
months he continued to preach fearlessly, reasoning persuasively
concerning the Kingdom of God. But some grew obstinate in 9
unbelief and spoke evil of the Way before all the congregation.
So Paul left them, and, taking with him those who were disciples,
held discussions daily in the lecture-hall of Tyrannus. This went 10
on for two years, so that all the inhabitants of the province of
Asia, Jews as well as Greeks, heard the Lord’s message.

God also brought about extraordinary miracles through Paul. 11
Towels or aprons, for instance, which Paul had handled, would 12
be carried to the sick, and they would recover from their ailments,
and the evil spirits would leave them.

But there were also some wandering Jewish exorcists who 13
undertook to invoke the name of Jesus over those who had the
evil spirits, saying,

‘I command you by that Jesus whom Paul preaches.’

There were seven sons of one Sceva, a Jew of high-priestly 14
family, who were doing this.

‘Jesus I acknowledge,’ the evil spirit answered, ‘and Paul I 15
know, but who are you?’

And the man in whom the evil spirit was sprang on them, over- 16
mastered them, and treated them with such violence that they
fled from the house stripped of their clothes and wounded. All 17

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the people of Ephesus, Jews as well as Greeks, came to know of this. There was widespread awe, and they began to hold the name of the Lord Jesus in high honour.

Many also of those who believed came confessing without 18 reserve their practices, and not a few of those who had practised 19 magical arts brought their books together and burnt them in the presence of all. The total value was reckoned and found to be fifty thousand silver pieces. Thus mightily did the Lord's word spread 20 and triumph!

When matters had reached this point, Paul, guided by the 21 Spirit, decided to travel through Macedonia and Greece and go to Jerusalem.

'After that,' he said, 'I must also see Rome.'

But he sent two of his assistants, Timothy and Erastus, to 22 Macedonia, while he himself remained for a while in Roman Asia.

Now just at that time there arose no small commotion about 23 the Way. For there was a certain Demetrius, a silversmith, who 24 made miniature silver shrines of Artemis, a business which brought great profit to the craftsmen in his employ. He called his 25 men together, and others who were engaged in similar trades, and said to them,

'You men well know that our prosperity depends on this business of ours; and you see and hear that, not in Ephesus only 26 but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by asserting that those are not gods at all that are made by men's hands. There is danger, 27 therefore, not only that this our trade will become of no account, but also that the temple of the great goddess Artemis will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank—she who is now worshipped by the whole province of Asia; nay, by the whole world.'

After listening to this harangue, they became furiously angry 28 and began shouting,

'Great is Artemis of Ephesus!'

The riot and uproar spread through the whole city, till at last 29 with one accord they rushed into the theatre, dragging with them Gaius and Aristarchus, two Macedonians who were fellow travellers with Paul. Then Paul would have liked to go in and 30 address the people, but the disciples would not let him do so. A 31 few of the public officials, too, who were friendly to him, sent repeated messages entreating him not to venture into the theatre. The people, meanwhile, kept shouting, some one thing 32

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and some another; for the assembly was all uproar and confusion, and the greater part had no idea why they had come together. Then some of the people crowded round Alexander, whom the Jews had pushed forward; and Alexander, motioning with his hand to get silence, was prepared to make a defence to the people. No sooner, however, did they see that he was a Jew, than there arose from them all one roar of shouting, lasting about two hours.

‘Great is Artemis of Ephesus,’ they said.

At length the recorder quieted them down.

‘Men of Ephesus,’ he said, ‘who in the world, pray, needs to be told that the city of Ephesus is the guardian of the temple of the great Artemis and of the image which fell down from heaven? These facts, then, being unquestioned, it becomes you to maintain your self-control and not act recklessly. For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess. If, however, Demetrius and the craftsmen who support his contention have a grievance against any one, there are assize-days and there are proconsuls: let them bring their charges. But if you desire anything further, it will have to be settled in the regular assembly. For in connexion with to-day’s proceedings there is danger of our being charged with attempted insurrection, there having been no real reason for this riot; nor shall we be able to justify the behaviour of this disorderly mob.’

With these words he dismissed the assembly.

20 When the uproar had ceased, Paul sent for the disciples; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia. Passing through those districts he greatly encouraged the disciples, and then came into Greece, and spent three months there. The Jews having planned to waylay him whenever he might be on the point of taking ship for Syria, he decided to travel back by way of Macedonia. He was accompanied as far as the province of Asia by Sopater of Beroea, the son of Pyrrhus; by Aristarchus and Secundus of Thessalonica; by Gaius of Derbe, and Timothy; and by Tychicus and Trophimus, men of Asia. These brethren had gone on and were waiting for us in Troas. But we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in Troas, where we remained for a week.

On the first day of the week, when we had met to break bread,

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Paul, who was going away the next morning, was preaching to them, and prolonged his discourse till midnight. Now there were 8
a good many lights in the room upstairs where we all were, and a 9
youth of the name of Eutychus was sitting at the window. This lad,
gradually sinking into deep sleep while Paul preached at unusual
length, overcome at last by sleep, fell from the third story and
was taken up dead. Paul, however, went down, threw himself 10
upon him, and folding him in his arms said,

‘Cease your wailing; his life is still in him.’

Then he went upstairs again, broke the bread, and took some 11
food; and after a long conversation which was continued till
daybreak, at last he parted from them. They had taken the lad 12
home alive, and were greatly comforted.

The rest of us had already embarked, and we set sail for Assos, 13
intending to take Paul on board there; for so he had arranged, he
himself intending to go by land. Accordingly, when he met us 14
at Assos, we took him on board and came to Mitylene. Sailing 15
from there, we arrived the next day off Chios. On the next we
touched at Samos; and on the day following reached Miletus.
For Paul’s plan was to sail past Ephesus, so as not to spend much 16
time in the province of Asia; since he was very desirous of being
in Jerusalem, if possible, on the day of Pentecost.

From Miletus he sent to Ephesus for the elders of the church 17
to come to him. Upon their arrival he said to them, 18

‘You elders well know, from the first day of my setting foot
in the province of Asia, the kind of life I lived among you the
whole time, serving the Lord in all humility, and with tears, and 19
amid trials which came upon me through the plotting of the Jews
—and that I never shrank from declaring to you anything that was 20
profitable, or from teaching you in public and in your homes, bear- 21
ing witness to both Jews and Greeks of their need of conversion
to God and of belief in Jesus our Lord.

‘And now, under spiritual constraint, I am on my way to 22
Jerusalem, not knowing what will happen to me there, except that 23
the Holy Spirit, at town after town, testifies to me that imprison-
ment and suffering are awaiting me. But even the sacrifice of my 24
life I count as nothing, if only I may perfect my earthly course,
and be faithful to the duty which the Lord Jesus has entrusted
to me of bearing witness to the gospel of God’s grace.

‘And now, I know that none of you among whom I have gone in 25
and out proclaiming the Kingdom will any longer see my face.
Therefore I solemnly affirm to you to-day that, should any of you 26

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perish, the responsibility is not mine. For I have not shrunk from 27
declaring to you God's whole plan.

'Take heed to yourselves and to all the flock among which the 28
Holy Spirit has placed you as overseers and shepherds to the
church of God, which He has bought with His own blood. I 29
know that, when I am gone, cruel wolves will come among you and
will not spare the flock; and that from among your own selves 30
men will rise up who will seek with their perverse talk to draw
away the disciples after them. Therefore be on the alert; and re- 31
member that, night and day, for three years, I never ceased
admonishing every one, even with tears.

'And now I commend you to God and to the word of His grace. 32
He is able to build you up and to give you your inheritance
among the saints. No one's silver or gold or clothing have I 33
coveted. You yourselves know that these hands of mine have 34
provided for my own necessities and for the people with me. In 35
every way I have shown you how, by working as I do, you ought
to help the weak, and to bear in mind the words of the Lord Jesus,
how He Himself said,

' "It is more blessed to give than to receive." '

Having spoken thus, Paul knelt down and prayed with them 36
all; and with loud lamentation they all threw their arms round his 37
neck, and kissed him lovingly, grieved above all things at his 38
having told them that they were never to behold his face again.
And they went with him to the ship.

21 When, at last, we had torn ourselves away and had set sail, 1
we ran in a straight course to Cos; the next day to Rhodes, and
from there to Patara. Finding a ship bound for Phoenicia, we 2
went on board and put to sea. After sighting Cyprus and leaving it 3
on our left, we continued our voyage to Syria and put in at Tyre;
for there the ship was to unload her cargo. Having searched for the 4
disciples and found them, we stayed at Tyre for seven days.
These disciples, taught by the Spirit, warned Paul not to proceed
to Jerusalem. When, however, our time was up, we went on our 5
way, escorted by all the disciples with their wives and children,
till we were out of the city. Then, after kneeling down on the
beach and praying, we took leave of one another; and we went on 6
board, while they returned home.

Our voyage was over when having sailed from Tyre we reached 7
Ptolemais. Here we inquired after the welfare of the brethren,

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and remained a day with them. We left on the morrow and went 8
on to Caesarea, where we entered the house of Philip the
Evangelist, who was one of the seven, and stayed with him.
Philip had four unmarried daughters who were prophetesses. 9

Now during our somewhat lengthy stay a prophet of the name 10
of Agabus came down from Judaea. When he came to us, he took 11
Paul's girdle, and bound his own feet and arms with it, and he
said,

'Thus says the Holy Spirit, "So will the Jews in Jerusalem
bind the owner of this girdle, and will hand him over to the
Gentiles." '

As soon as we heard these words, both we and the brethren at 12
Caesarea entreated Paul not to go up to Jerusalem. His reply was, 13

'What can you mean by thus unmanning me with your weep-
ing? Why, I am ready not only to go to Jerusalem and be put in
chains, but even to die there for the sake of the Lord Jesus.'

So when he was not to be dissuaded, we ceased remonstrating 14
with him and said,

'The Lord's will be done!'

A few days afterwards we packed our baggage and continued 15
our journey to Jerusalem. Some of the disciples from Caesarea 16
also joined our party, and brought with them Mnason, a man
from Cyprus, one of the early disciples, at whose house we were
to lodge. We reached Jerusalem, and there the brethren gave us 17
a hearty welcome.

Paul in Jerusalem

On the following day we went with Paul to call on James, and 18
all the elders of the church came also. After exchanging greet- 19
ings, Paul told in detail all that God had done among the Gentiles
by his ministry. And they, when they had heard his statement, 20
gave glory to God.

Then they said,

'You see, brother, how many tens of thousands among the Jews
there are of those who have accepted the faith, and they are all
zealous upholders of the Law. Now what they have been told 21
about you is that you teach all the Jews among the Gentiles to
abandon Moses, telling them not to circumcise their children or
observe old-established customs. What, then, ought you to do? 22
They are sure to hear of your arrival; so do what we now tell you. 23
We have four men here who are under a vow. Associate with 24
these men and purify yourself with them, and pay their expenses

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so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself obey the Law. As for the Gentiles who have accepted the faith, we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication.'

So Paul associated with the men; and the next day, having purified himself with them, he went into the Temple, giving notice when the days of their purification would be finished, and there he remained until the sacrifice for each of them was offered.

But, when the seven days were nearly over, the Jews from the province of Asia, seeing Paul in the Temple, stirred up all the people against him. They laid hands on him, crying out,

'Men of Israel, help! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place.'

For they had previously seen Trophimus the Ephesian with him in the city, and imagined that Paul had brought him into the Temple. The excitement spread through the whole city, and the people rushed up in a crowd and laid hold of Paul and proceeded to drag him out of the Temple; and the Temple gates were immediately closed.

But while they were trying to kill Paul, word was taken up to the tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly sent for a few soldiers and their officers, and came down among the people with all speed. At the sight of the tribune and the troops they ceased beating Paul. Then the tribune, making his way to him, arrested him, and, having ordered him to be secured with two chains, asked who he was and what he had been doing. Some of the crowd shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained, the tribune ordered him to be brought into the barracks. When Paul was at the steps, he had to be carried by the soldiers because of the violence of the mob; for the whole mass of the people pressed on in the rear, shouting, 'Away with him!'

When he was about to be taken into the barracks, Paul said to the tribune,

'May I speak to you?'

'Do you know Greek?' the Tribune asked. 'Are you not the

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Egyptian who some years ago excited the riot of the four thousand cut-throats, and led them out into the desert?’

‘I am a Jew,’ replied Paul, ‘belonging to Tarsus in Cilicia, and 39 am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people.’

So with his permission Paul stood on the steps and motioned 40 to the people to be quiet; and when there was silence he addressed them in Hebrew.

22 ‘Brethren and fathers,’ he said, ‘listen to my defence which I now make before you.’

And on hearing him address them in Hebrew, they kept all the 2 more quiet; and he said,

‘I am a Jew, born at Tarsus in Cilicia, but brought up in this 3 city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted to death this Way, continually binding both men 4 and women and throwing them into prison; as the high priest also 5 and all the elders can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.

‘But on my way, when I was now not far from Damascus, about 6 noon a sudden blaze of light from heaven shone round me. I fell 7 to the ground and heard a voice say to me,

‘“Saul, Saul, why are you persecuting me?”’

‘“Who art thou, Lord?” I asked. 8

‘“I am Jesus, the Nazarene,” He replied, “whom you are persecuting.”’

‘Now the men who were with me, though they saw the light, 9 did not hear the words of Him who spoke to me. And I asked, 10

‘“What am I to do, Lord?”’

‘And the Lord said to me,

‘“Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.”’

‘And as I could not see, because the light had been so dazzling, 11 those who were with me had to lead me by the arm, and so I came to Damascus.

‘And a certain Ananias, a pious man who obeyed the Law and 12 bore a good character with all the Jews of the city, came to me 13 and standing at my side said,

‘“Brother Saul, recover your sight.”’

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'I instantly regained my sight and looked up at him. Then he 14
said, "The God of our fathers has appointed you to know His
will, and to see the righteous One and hear Him speak. For you 15
shall be a witness for Him, to all men, of what you have seen and
heard. And now why delay? Rise, be baptized, and wash away 16
your sins, calling upon His name."

'After my return to Jerusalem, and while praying in the 17
Temple, I fell into a trance; and I saw Him, and He said to me, 18

"Make haste and leave Jerusalem quickly, because they will
not accept your testimony about Me."

"Lord," I replied, "they themselves well know how active 19
I was in imprisoning, and in flogging in synagogue after synagogue
those who believe in Thee; and when they were shedding the 20
blood of Stephen, Thy witness, I was standing by, fully approving
of it, and I guarded the clothes of those who were killing him."

"Go," He replied; "I will send you to nations far away." ' 21

Until they heard this last statement the people listened to Paul, 22
but now with a roar of disapproval they cried out,

'Away with such a fellow from the earth! He ought not to have
been allowed to live.'

And when they continued their furious shouts, throwing their 23
clothes into the air and flinging dust about, the tribune ordered 24
him to be brought into the barracks, and be examined by flogging,
in order to ascertain the reason why they thus cried out against
him. But, when they had tied him up with the straps, Paul said to 25
the captain who stood by,

'Does the law permit you to flog a Roman citizen, one too who
is uncondemned?'

On hearing this question, the captain went to report the 26
matter to the tribune.

'What are you intending to do?' he said. 'This man is a
Roman citizen.'

So the tribune came to Paul and asked him, 27

'Tell me, are you a Roman citizen?'

'Yes,' he said.

'I paid a large sum for this citizenship,' said the tribune. 28

'But I was born free,' said Paul.

So the men who had been on the point of judicially examining 29
him immediately left him. And the tribune, too, was frightened
when he learnt that Paul was a Roman citizen, for he had had
him bound.

The next day, wishing to know exactly what charge was being 30

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brought against him by the Jews, the tribune ordered his chains to be removed; and, having sent word to the high priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them.

23 Then Paul, fixing a steady gaze on the Sanhedrin, said, 1
‘Brethren, I have lived with a perfectly clear conscience before God up to this day.’

On hearing this the high priest Ananias ordered those who 2
were standing near Paul to strike him on the mouth.

‘God will strike you, you white-washed wall!’ exclaimed Paul. 3
‘Are you sitting there to judge me in accordance with the Law, and you yourself break the Law by ordering me to be struck!’

‘Do you rail at God’s high priest?’ cried the men who stood 4
by him.

‘I did not know, brethren,’ replied Paul, ‘that he was the high 5
priest; for it is written, “THOU SHALT NOT SPEAK EVIL OF A RULER OF THY PEOPLE”’ (Exod. xxii. 28).

Noticing, however, that the Sanhedrin consisted partly of 6
Sadducees and partly of Pharisees, he called out loudly among them.

‘Brethren, I am a Pharisee, the son of Pharisees. It is because of my hope of a resurrection of the dead that I am on my trial.’

These words of his caused an angry dispute between the 7
Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and 8
neither angel nor spirit; but the Pharisees acknowledge them all. So there arose a great uproar; and some of the scribes belonging 9
to the sect of the Pharisees sprang to their feet and fiercely contended, saying,

‘We find no harm in the man. What if a spirit has spoken to him, or an angel——!’

But when the struggle was becoming violent, the tribune, 10
fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks.

The following night the Lord came and stood at Paul’s side, 11
and said,

‘Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome.’

Now when daylight came, the Jews formed a conspiracy and 12
solemnly swore not to eat or drink till they had killed Paul. There 13

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were more than forty of them who bound themselves by this oath. These went to the high priests and elders and said to them, 14

‘We have bound ourselves under a heavy curse to take no food till we have killed Paul. Now therefore do you and the Sanhedrin 15 make representations to the tribune for him to bring him down to you, as if you intended to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place.’

But Paul’s nephew heard of the intended attack upon him. So 16 he came and entered the barracks and told Paul about it; and 17 Paul called one of the captains, and said,

‘Take this young man to the tribune, for he has information to give him.’

So he took him and brought him to the tribune, and said, 18

‘Paul, the prisoner, called me to him and begged me to bring this youth to you, because he has something to say to you.’

Then the tribune, taking him by the arm, withdrew out of 19 the hearing of others and asked him,

‘What have you to tell me?’

‘The Jews,’ he replied, ‘have agreed to request you to bring 20 Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to 21 comply; for more than forty men among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, awaiting that promise from you.’

So the tribune sent the youth home, cautioning him. 22

‘Do not let any one know that you have given me this information,’ he said.

Then, calling to him two of the captains, he gave his orders. 23

‘Get ready two hundred men,’ he said, ‘to march to Caesarea, with seventy cavalry and two hundred light infantry, starting at nine o’clock to-night.’

He further told them to provide horses to mount Paul on, so 24 as to bring him safely to Felix the Governor. He also wrote a 25 letter of which these were the contents:

‘Claudius Lysias to his Excellency, Felix the Governor: 26 greetings. This man Paul had been seized by the Jews, and was on 27 the point of being killed by them, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. Wishing to know with certainty the offence of 28 which they were accusing him, I brought him down into their

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Sanhedrin, and I discovered that the charge had to do with 29
 questions of their Law, but that he was accused of nothing for
 which he deserves death or imprisonment. But now that I have 30
 received information of a plot against the man, I immediately
 send him to you, directing his accusers also to state before you
 the case they have against him.'

So, in obedience to their orders, the soldiers took Paul and 31
 brought him by night as far as Antipatris. The next day the 32
 infantry returned to the barracks, leaving the cavalry to proceed
 with him; and the cavalry, having reached Caesarea, delivered the 33
 letter to the Governor, and brought Paul also to him. Felix, after 34
 reading the letter, inquired from what province he was; and
 being told 'from Cilicia,' he said, 35

'I will hear all you have to say, when your accusers also have
 come.'

And he ordered him to be detained in custody in Herod's
 palace.

24 Five days after this, Ananias the high priest came down to 1
 Caesarea with a number of elders and a pleader called Tertullus.
 They stated to the governor the case against Paul. So Paul was 2
 sent for, and Tertullus began to impeach him as follows:

'Indebted as we are,' he said, 'to you, most noble Felix, for the
 perfect peace which we enjoy, and for reforms which your wisdom
 has conferred upon this nation in every way and in every place,
 we accept them with profound gratitude. But—not to detain you 3, 4
 too long—I beg you in your forbearance to listen to a brief state-
 ment from us. We have found this man Paul a source of mischief 5
 and a disturber of the peace among all the Jews throughout the
 Empire, and a ringleader in the sect of the Nazarenes. He even 6
 attempted to profane the Temple, but we arrested him. You, 8
 however, by examining him, will yourself be able to learn the
 truth as to all this which we allege against him.'

The Jews also joined in the charge, maintaining that these 9
 were facts.

Then, at a sign from the governor, Paul answered, 10
 'Knowing that for many years you have administered justice
 to this nation, I cheerfully make my defence. For you have it in 11
 your power to ascertain that it is not more than twelve days ago
 that I went up to worship in Jerusalem; and that neither in the 12
 Temple nor in the synagogues, nor anywhere in the city, did they
 find me disputing with any opponent or collecting a crowd about

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me. Nor can they prove the charges which they are now bringing 13
against me. But this I confess to you—that in the way which they 14
style a sect, I worship the God of our fathers, believing everything
that is taught in the Law or is written in the prophets, and having 15
a hope in God, which my accusers themselves also entertain, that
there will be a resurrection both of the righteous and of the un-
righteous. This too is my own earnest endeavour—always to have 16
a clear conscience in relation to God and man.

‘Now after several years’ absence I came to bring a sum of 17
money to my countrymen, and to offer sacrifices. While I was 18
busy about these, they found me in the Temple purified, with
no crowd around me and no uproar. But there were certain Jews
from the province of Asia, who ought to have been here before 19
you, and to have been my prosecutors, if they have any charge to
bring against me. Or let these men themselves say what mis- 20
demeanour they found me guilty of when I stood before the
Sanhedrin, unless it was that one expression which I made use of 21
when I shouted out as I stood among them,

‘“The resurrection of the dead is the thing about which I am
on my trial before you to-day.”’

At this point Felix, who was fairly well informed about the new 22
faith, adjourned the trial, saying to the Jews,

‘When the tribune Lysias comes down, I will decide your
case.’

And he gave orders to the captain that Paul was to be kept in 23
custody, but be treated with indulgence, and that his personal
friends were not to be prevented from showing him kindness.

Not long after this, Felix came with Drusilla his wife, a Jewess, 24
and, sending for Paul, listened to him as he spoke about faith in
Christ Jesus. But when he reasoned about justice, self-control, 25
and the future judgement, Felix became alarmed and said,

‘For the present leave me, and when I can find an opportunity
I will send for you.’

At the same time he hoped that Paul would give him money ; 26
and for this reason he sent for him the oftener to converse with
him. But after the lapse of two years Felix was succeeded by 27
Porcius Festus ; and, being desirous of gratifying the Jews, Felix
left Paul still in prison.

25 Festus, having entered on his duties as governor of the 1
province, three days later went up from Caesarea to Jerusalem ;
whereupon the high priests and the leading men among the 2

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Jews immediately made representations to him against Paul, and 3 begged him—asking it as a favour, to Paul's prejudice—to have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, replied that Paul was in 4 custody in Caesarea, and that he was himself going there very soon.

'Therefore let those of you,' he said, 'who have influence go 5 down with me, and impeach the man, if there is anything amiss in him.'

After a stay of eight or ten days in Jerusalem—not more—he 6 went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul's arrival, 7 the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate. In reply, Paul said, 8

'Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever.'

Then Festus, being anxious to gratify the Jews, asked Paul, 9

'Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?'

'I am standing before Caesar's tribunal,' replied Paul, 'where 10 alone I ought to be tried. I have done the Jews no injury of any sort, as you indeed know well enough. If, however, I have done 11 wrong and have committed any offence for which I deserve to die, I do not ask to be excused that penalty. But if there is no truth in what these men allege against me, no one has the right to give me up to them as a favour. I appeal to Caesar.'

Then, after conferring with the Council, Festus replied, 12

'To Caesar you have appealed: to Caesar you shall go.'

A short time after this, Agrippa the king and Bernice came to 13 Caesarea to pay a complimentary visit to Festus; and, during 14 their rather long stay, Festus laid Paul's case before the king.

'There is a man here,' he said, 'whom Felix left a prisoner, about whom, when I went to Jerusalem, the high priests and the 15 elders of the Jews made representations to me, begging that sentence might be pronounced against him. My reply was that it 16 is not the custom among the Romans to give up any one for punishment before the accused has had his accusers face to face, and has had an opportunity of defending himself against the charge which has been brought against him.'

'When, therefore, a number of them came here, the next day 17 I took my seat on the tribunal, without any loss of time, and

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ordered the man to be brought in. But, when his accusers stood 18
up, they did not charge him with misdemeanours such as I had
expected. But they quarrelled with him about certain matters 19
connected with their own religion, and about a certain Jesus who
had died, but—so Paul maintained—is now alive. I was at a loss 20
how to investigate such questions, and asked Paul whether he
would care to go to Jerusalem and there stand his trial on these
matters. But when Paul appealed to have his case kept for the 21
emperor's decision, I ordered him to be kept in prison until I
could send him up to Caesar.'

'I should like to hear the man myself,' said Agrippa. 22

'To-morrow,' replied Festus, 'you shall.'

Accordingly, on the next day Agrippa and Bernice came in 23
state and took their seats in the audience hall, attended by the
tribunes and the men of high rank in the city; and, at the com-
mand of Festus, Paul was brought in. Then Festus said, 24

'King Agrippa, and all who are present with us, you see here the
man about whom the whole nation of the Jews made suit to me,
both in Jerusalem and here, crying out that he ought not to live
any longer. I could not discover that he had done anything for 25
which he deserved to die; but as he has himself appealed to the
emperor, I have decided to send him to Rome. I have nothing 26
very definite, however, to tell our sovereign about him. So I have
brought the man before you all—and especially before you, King
Agrippa—that after he has been examined I may find something
which I can put into writing. For, when sending a prisoner to 27
Rome, it seems to me to be absurd not to state the charges against
him.'

26 Then Agrippa said to Paul, I

'You have permission to speak for yourself.'

So Paul, with outstretched arm, proceeded to make his
defence.

'As regards all the accusations brought against me by the Jews,' 2
he said, 'I think myself fortunate, King Agrippa, in being about to
defend myself to-day before you, who are so familiar with all the 3
customs and questions that prevail among the Jews; and for this
reason, I pray you, give me a patient hearing.'

'The kind of life I have lived from my youth upwards, as 4
exemplified in my early days among my nation and in Jerusalem,
is known to all the Jews. For they all know me of old—if they 5
would but testify to the fact—how, being an adherent of the

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strictest sect of our religion, my life was that of a Pharisee. And 6
now I stand here impeached because of my hope in the promise made
by God to our fathers—the promise which our twelve tribes, 7
worshipping day and night with intense devoutness, hope to have
made good to them. It is on the subject of this hope, O king,
that I am accused by the Jews. Why is it deemed with all of you 8
a thing past belief if God raises the dead to life?

‘I myself, however, thought it a duty to be active in hostility 9
to the name of Jesus, the Nazarene. I was so in Jerusalem: 10
armed with authority received from the high priests I shut up
many of the saints in various prisons, and when it was a question of
putting them to death I gave my vote against them. In all the 11
synagogues also I often punished them and tried to make them
blaspheme; and in my wild fury I chased them even to foreign
towns.

‘While thus engaged, I was travelling one day to Damascus, 12
armed with authority and a commission from the high priests,
and on the journey, at noon, O king, I saw a light from heaven— 13
brighter than the brightness of the sun—shining around me and
around those who were travelling with me. We all fell to the 14
ground; and I heard a voice which said to me in Hebrew,

‘“Saul, Saul, why are you persecuting me? You are finding it
painful to kick against the ox-goad.”

‘“Who art thou, Lord?” I asked. 15

‘“I am Jesus whom you are persecuting,” the Lord replied.
“But rise, and stand on your feet; for I have appeared to you for 16
the very purpose of appointing you my servant and my witness
both as to the things you have already seen and as to those in
which I will appear to you. I will save you from the Jewish 17
people and from the Gentiles, to whom I send you to open their 18
eyes, that they may turn from darkness to light and from Satan’s
authority to God, in order to receive forgiveness of sins and an
inheritance among those who are sanctified through faith in me.”

‘Therefore, King Agrippa, I was not disobedient to the 19
heavenly vision; but I proceeded to preach first to the people in 20
Damascus, and then to those in Jerusalem and in all Judaea, and
to the Gentiles, that they must repent and turn to God, and live
lives consistent with such repentance.

‘It was on this account that the Jews seized me in the Temple 21
and tried to kill me. Having, however, obtained the help which 22
comes from God, I have stood firm until now, and have solemnly
exhorted small and great alike, saying nothing except what the

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prophets and Moses predicted, how that the Christ was to be a suffering Christ, and being the first to rise from the dead He was to proclaim a message of light both to the Jewish people and to the Gentiles.'

As Paul thus made his defence, Festus exclaimed in a loud voice, 24
'You are mad, Paul; your great learning is turning your brain.'

'I am not mad, most noble Festus,' replied Paul; 'I am speaking words of sober truth. The king, to whom I speak freely, knows 25
about these matters. I do not believe that any detail of them has 26
escaped his notice; for all this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you 27
believe them.'

Agrippa answered, 28

'In brief, you are confident that you can make me a Christian!'

'My prayer to God, whether in brief or at length,' replied Paul, 29
'would be that not only you, but all who are my hearers to-day, 30
might become such as I am—except these chains.'

So the king rose, and the governor, and Bernice, and those 30
who were sitting with them; and they retired and conversed 31
together and said,

'This man does nothing for which he deserves death or imprisonment.'

And Agrippa said to Festus, 32

'He might have been set at liberty, if he had not appealed to Caesar.'

Paul's voyage to Italy

27 Now when it was decided that we should sail for Italy, they 1
handed over Paul and a few other prisoners into the custody of 2
Julius, an officer of the Augustan battalion; and going on board 3
a ship of Adramyttium which was about to sail to the ports of 4
the province of Asia, we put to sea; Aristarchus, the Macedonian, 5
from Thessalonica, being one of our party. The next day we put 6
in at Sidon. There Julius treated Paul with thoughtful kindness 7
and allowed him to visit his friends and enjoy their care.

Putting to sea again, we sailed under the lee of Cyprus, because 4
the winds were against us; and, sailing the whole length of the sea 5
that lies off Cilicia and Pamphylia, we reached Myra in Lycia. 6
There Julius found an Alexandrian ship bound for Italy, and put 7
us on board of her. It took several days of slow and difficult 8
sailing for us to come off Cnidus; from which point, as the wind 9
did not allow us to get on by the direct course, we ran under the

ACTS XXVII

lee of Crete off Salmone. Then, coasting along with difficulty, 8
we reached a place called 'Fair Havens,' near the town of Lasea.

Our voyage thus far had occupied a long time, and the naviga- 9
tion being now unsafe because the Fast was already over, Paul
warned them.

'Sirs,' he said, 'I perceive that the voyage will be attended 10
with danger and heavy loss, not only to the cargo and the ship
but to our own lives also.'

But Julius let himself be persuaded by the pilot and by the 11
owner rather than by Paul's arguments; and as the harbour was 12
inconvenient for wintering in, the majority were in favour of
putting out to sea, to try whether they could get to Phoenix—a
harbour on the coast of Crete facing north-east and south-east—
to winter there. And a light breeze from the south sprang up, so 13
that they supposed they were now sure of their purpose. So
weighing anchor they ran along the coast of Crete, keeping close
inshore.

But it was not long before a furious north-east wind, coming 14
down from the mountains, burst upon us and carried the ship
out of her course. She was unable to make headway against the 15
gale; so we gave up and let her drive. Then we ran under the lee 16
of a little island called Cauda, where we managed with great
difficulty to secure the boat; and, after hoisting it on board, they 17
used frapping-cables to undergird the ship, and, as they were
afraid of being driven on the Syrtis quicksands, they lowered the
gear and lay to. But, as the storm was still violent, the next day 18
they began to lighten the ship; and, on the third day, with their 19
own hands they threw the ship's spare gear overboard. Then, 20
when for several days neither sun nor stars were seen and the
terrific gale still harassed us, the last ray of hope was now
vanishing.

When for a long time they had taken but little food, Paul, 21
standing up among them, said,

'Sirs, you ought to have listened to me and not have sailed from
Crete. You would then have escaped this suffering and loss. But 22
now take courage, for there will be no loss of life among you, but
of the ship only. For there stood by my side, last night, an angel 23
of the God to whom I belong, and whom also I worship, and he 24
said,

' "Dismiss all fear, Paul, for you must stand before Caesar; and
note this—God has granted you the lives of all who are sailing
with you."

ACTS XXVII

'Therefore, Sirs, take courage; for I believe God, and am convinced that things will happen exactly as I have been told. But we are to be stranded on a certain island.'

It was now the fourteenth night, and we were drifting through the Sea of Adria, when, about midnight, the sailors suspected that land was close at hand. So they hove the lead and found twenty fathoms of water; and after a short time they hove again and found fifteen fathoms. Then for fear of possibly running on rocks, they threw out four anchors from the stern and longed for daylight. The sailors, however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow. But Paul, addressing Julius and the soldiers, said,

'Your lives will be sacrificed, unless these men remain on board.'

Then the soldiers cut the ropes of the ship's boat and let her fall off.

And as day was dawning Paul urged all on board to take some food.

'This is the fourteenth day,' he said, 'that you have been on the strain, and have fasted, eating little or nothing. I therefore strongly advise you to take some food. This is essential for your safety. For not a hair will perish from the head of any one of you.'

Having said this he took some bread, and, after giving thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all, and they too took food. There were two hundred and seventy-six of us, crew and passengers, all told. After eating a hearty meal they lightened the ship by throwing the wheat overboard.

When daylight came, they could not recognize the coast. But they noticed an inlet with a sandy beach, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

Now the soldiers recommended that the prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their captain, bent on securing Paul's safety, kept them from their purpose, and gave orders that those who could

ACTS XXVII—XXVIII

swim should first jump overboard and get to land, and that the 44
rest should follow, some on planks, and others on various things
from the ship. In this way they all got safely to land.

28 Our lives having been thus preserved, we discovered that 1
the island was called Malta. The natives showed us remarkable 2
kindness, for they lit a fire and made us all welcome because of
the pelting rain and the cold. Now, when Paul had gathered a 3
bundle of sticks and had thrown them on the fire, a viper, driven
by the heat, came out and fastened itself on his hand. When the 4
natives saw the creature hanging from his hand, they said to one
another,

‘Beyond doubt this man is a murderer, for, though saved from
the sea, Justice has not permitted him to live.’

He, however, shook the reptile off into the fire and was unhurt. 5
They expected him soon to swell with inflammation or suddenly 6
fall down dead; but, after waiting a long time and seeing no harm
come to him, they changed their minds and said that he was a god.

Now in the same part of the island there were lands belonging 7
to the governor, whose name was Publius. He welcomed us to his
house, and for three days generously made us his guests. It hap- 8
pened, however, that his father was lying ill of dysentery and
attacks of fever; so Paul went to see him, and, after praying, laid
his hands on him and cured him. After this, all the other sick 9
people in the island came and were cured. They also loaded us 10
with honours, and when at last we sailed they put supplies on
board for us.

Three months passed before we set sail in an Alexandrian 11
vessel, called the ‘Twin Brothers,’ which had wintered at the island.
At Syracuse we put in and stayed for three days. From there we 12,
worked round and reached Rhegium; and a day later, a south 13
wind sprang up which brought us the next day to Puteoli. Here 14
we found brethren, who urged us to remain with them for a week;
and so we reached Rome. Meanwhile the brethren there, hearing 15
of our movements, came as far as Appii Forum and Tres
Tabernae to meet us; and when Paul saw them he thanked God
and took courage. Upon our arrival in Rome, Paul received per- 16
mission to live by himself, guarded by a soldier.

Paul in Rome

After three days he invited the leading men among the Jews 17
to meet him; and, when they were come together, he said to them,

ACTS XXVIII

‘Although, brethren, I had done nothing prejudicial to our people or contrary to the customs of our forefathers, I was handed over as a prisoner from Jerusalem into the power of the Romans; who, after they had sharply questioned me, were willing to set me at liberty, because they found no offence in me for which I deserve to die. But owing to the opposition of the Jews I was compelled to appeal to Caesar; not, however, that I had any charge to bring against my nation. For these reasons, then, I have invited you here, that I might see you and speak to you; for it is for the hope of Israel that I wear this chain.’

‘For our part,’ they replied, ‘we have not received any letters from Judaea about you, nor have any of our countrymen come here and reported or stated anything to your disadvantage. But we should be glad to hear from you what it is that you believe; for as for this sect all we know is that it is everywhere spoken against.’

So they arranged a day with him and came to him to his lodgings in considerable numbers. And then he solemnly explained to them the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the law of Moses and from the prophets. Some were convinced; others refused to believe. Unable to agree among themselves, they at last left him, but not before Paul had spoken a parting word to them, saying,

‘Right well did the Holy Spirit say to your fathers through the prophet Isaiah:

“GO TO THIS PEOPLE AND TELL THEM,
YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND;
AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.
FOR THIS PEOPLE’S MIND HAS GROWN CALLOUS,
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
LEST THEY SHOULD SEE WITH THEIR EYES,
OR HEAR WITH THEIR EARS,
OR UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,
THAT I MIGHT CURE THEM” (Isa. vi. 9, 10).

‘Be assured, therefore, that this salvation—God’s salvation—has been sent to the Gentiles: they, at any rate, will give heed.’

After this Paul lived for fully two years in private hired rooms, receiving all who came to see him. He preached the Kingdom of God and the gospel of the Lord Jesus Christ without let or hindrance.

THE EPISTLE OF PAUL TO THE ROMANS

Introduction

1 Paul, a servant of Jesus Christ, called to be an apostle, set 1
apart to proclaim God's gospel, which He promised through His 2
prophets in holy writ concerning His Son, who, by human 3
descent, belonged to the family of David, but by His Spirit of 4
holiness was miraculously marked out as Son of God by resur-
rection of the dead, Jesus Christ our Lord, through whom I have 5
received grace and a commission for His Name's sake to win
men to the obedience that springs from faith among all the
Gentiles, among whom you too are called to belong to Jesus 6
Christ; to all of you in Rome who are loved by God, and called 7
to be saints: grace to you and peace from God our Father and the
Lord Jesus Christ.

First of all I thank my God through Jesus Christ for you 8
all, because the report of your faith is spreading through the
whole world. I call God to witness—to whom I render priestly 9
and spiritual service by preaching the gospel of His Son—how
constantly I make mention of you in my prayers, ever asking that 10
now at length, if such be His will, the way may by some means
be made clear for me to come to you. For I am longing to see you 11
in order to impart to you some spiritual help, so that you may be
strengthened; in other words, that while I am among you, you and 12
I may be mutually encouraged by one another's faith. And I want 13
you to know, brethren, that I have many a time intended to come
to you—though until now I have been prevented—in order that
I might gather some fruit from my labours, among you, as well as
among the other Gentiles. To Greek and non-Greek, to wise and 14
foolish alike, I have a duty to perform: so for my part I am eager 15
to preach the gospel to you in Rome also.

The main subject of the letter

For I am not ashamed of the gospel. It is God's power working 16
for salvation for every one who believes, Jew first, and then Greek.
For in the gospel a righteousness which comes from God is 17
revealed, alike depending on faith and leading to faith; as the
scripture has it,

'THE RIGHTEOUS MAN SHALL LIVE BY FAITH' (Hab. ii. 4).

ROMANS I—II

For God's wrath is revealed from heaven against all the impiety 18
and the wickedness of men who through their wickedness sup-
press the truth; because what may be known of God is plain to 19
their minds; for God has made it plain to them. From the very 20
creation of the world, His invisible perfections—namely, His
eternal power and divine nature—have been perceptible and
clearly visible from His works, so that they are without excuse.
For though they knew God they have not glorified Him as God, 21
nor rendered Him thanks, but have become absorbed in useless
discussions, and their senseless minds darkened. While boasting 22
of their wisdom they are fools; and they have exchanged the 23
glory of the immortal God for images of mortal man, or of birds,
beasts, or reptiles.

For this reason, through the lust of their hearts, God has given 24
them up to impurity to dishonour themselves, since they have 25
exchanged God's truth for what is false, and have offered worship
and service to the creature rather than to the Creator ever
blessed! Amen.

This is why God has given them up to vile passions. Not only 26
have their women exchanged their natural functions for un-
natural ones, but the men also, in the same way, neglecting sexual 27
intercourse with women, have burned fiercely in their lust for
one another, men practising shameful vice with men, and receiv-
ing in themselves the fitting retribution for their misconduct.

And just as they did not think fit to retain knowledge of God, 28
so God left them with the minds of reprobates to do unseemly
things; with hearts filled with all sorts of dishonesty, mischief, 29
greed, and malice; full of envy and bloodthirstiness, quarrelsome,
crafty, spiteful, secret backbiters, open slanderers; hateful to God, 30
insolent, haughty, ostentatious; inventors of mischief, disobedient
to parents, destitute of sense, faithless, without affection, and 31
without pity. In short, though knowing well the sentence which 32
God pronounces against such deeds as deserving death, they not
only do them, but applaud others who practise them.

2 You are therefore without excuse, whoever you are who pass 1
judgement upon others. In passing judgement on your neighbour
you condemn yourself; for you who pass judgement commit the
same misdeeds; and we know that God's judgement falls rightly 2
upon those who commit such sins. And you who judge those who 3
commit such sins and yet do the same yourself—do you imagine
that you yourself will escape God's judgement? Or is it that you 4

ROMANS II

think lightly of the wealth of His goodness, forbearance, and patience, unaware that the goodness of God is drawing you to repentance?

In the stubbornness of your impenitent heart you are treasuring 5
up for yourself wrath on the day of Wrath when God's righteous
judgement will stand revealed. TO EACH MAN HE WILL MAKE AN 6
AWARD ACCORDING TO HIS DEEDS (Ps. lxii. 12; Prov. xxiv. 12); to 7
those who, by lives of persistent right-doing, strive for glory,
honour, and immortality, eternal life; while on the self-willed who 8
yield not to the truth but yield to iniquity there will fall wrath
and affliction and anguish upon every human soul who does 9
wrong—upon the Jew first, and then upon the Greek; but glory, 10
honour, and peace for every one who does what is good—the Jew
first and then the Greek. For God pays no attention to this 11
world's distinctions.

All who sin outside the Law will also perish outside the Law, 12
and all who sin while subject to the Law will be judged by the
Law. For it is not those who hear the Law read who are righteous 13
in the sight of God, but it is those who obey the Law who will be
pronounced righteous. When Gentiles who have no law obey by 14
instinct the commands of the Law, they, without having a law,
are a law to themselves; since they exhibit engraved on their 15
hearts the action of the Law, while their conscience at the same
time bears witness to the Law, and their moral judgements
alternately accuse or perhaps defend them—on the day when, 16
according to the gospel I preach, God will judge the secrets of
men's lives by Jesus Christ.

Suppose you claim the name of Jew, find rest in the Law, pride 17
yourself in God, know the Will, are instructed by the Law to 18
appreciate distinctions, and have persuaded yourself that you are 19
a guide to the blind, a light to those in darkness, a schoolmaster 20
for the foolish, a teacher of novices, because in the Law you
possess the actual form of knowledge and of truth; you, then, who 21
teach your fellow man, do you refuse to teach yourself? You who
cry out against stealing, do you steal? You who forbid adultery, 22
do you commit adultery? You who loathe idols, do you plunder
temples? You who pride yourself in the Law, do you violate the 23
Law and so dishonour God? Why, THE NAME OF GOD IS BLAS- 24
PHEMED AMONG THE GENTILES BECAUSE OF YOU, as holy writ
declares (Isa. lii. 5).

Circumcision does indeed profit, if you obey the Law; but if 25
you are a law-breaker your circumcision counts for nothing.

ROMANS II—III

In the same way if an uncircumcised man observes the require- 26
ments of the Law, shall not his uncircumcision be reckoned cir-
cumcision, and if he in his natural state of uncircumcision carries 27
out the Law, shall he not judge you who, for all your written Law
and circumcision, are yet a law-breaker? For the true Jew is not 28
the man who is outwardly a Jew, and true circumcision is not that
which is outward and bodily. But the true Jew is one inwardly, 29
and true circumcision is heart-circumcision—not literal, but
spiritual. Such a man receives praise not from men, but from
God.

3 What special privilege, then, has a Jew? Or what is the 1
benefit of circumcision? Great in every way. First, the fact that the 2
Jews were entrusted with God's oracles. What if some Jews have 3
proved unfaithful? Shall their faithlessness nullify God's faith-
fulness? God forbid! Let God be true, though every man be 4
false. As it stands written,

‘THAT THOU MAYEST PROVE RIGHT IN THY CONTENTIONS,
AND SUCCEED IN THY CAUSE’ (Ps. li. 4).

But if our wickedness sets God's righteousness in a clearer 5
light, what shall we say? (Is God unrighteous—I use a human
analogy—when He inflicts punishment? God forbid! For in that 6
case how shall He judge all mankind?) But if my falsehood has 7
brought out God's truthfulness, redounding to His glory, why
am I still judged as a sinner? And why not say—as some people 8
wickedly assert that we do say—‘Let us do evil that good may
come’? The condemnation of such men is just.

What then? Are we Jews at a disadvantage? Not in the least; 9
for we have already charged all Jews and Gentiles alike with
being in thralldom to sin. Thus it stands written, 10

‘THERE IS NOT A SINGLE RIGHTEOUS MAN:
THERE IS NOT ONE INTELLIGENT, NOT ONE A SEEKER AFTER GOD. 11
ALL HAVE TURNED ASIDE; 12
THEY HAVE ALIKE BECOME WORTHLESS;
THERE IS NO ONE WHO DOES GOOD—NO, NOT ONE’ (Ps. xiv. 1–3).
‘THEIR THROAT IS AN OPENED GRAVE; 13
WITH THEIR TONGUE THEY HAVE TALKED DECEITFULLY’ (Ps. v. 9).
‘THE VENOM OF VIPERS LIES BEHIND THEIR LIPS’ (Ps. cxl. 3).
‘THEIR MOUTH IS FULL OF CURSING AND BITTERNESS’ (Ps. x. 7). 14
‘THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
RUIN AND MISERY MARK THEIR PATH; 16

ROMANS III—IV

AND THE WAY TO PEACE THEY KNOW NOT' (Isa. lix. 7, 8). 17

'THERE IS NO FEAR OF GOD BEFORE THEIR EYES' (Ps. xxxvi. 1). 18

But we know that all that the Law says is addressed to those 19
who are living subject to the Law, in order that every mouth may
be silenced, and that the whole world may await sentence from
God. For no man living will be declared righteous before Him 20
on the ground of obedience to Law. Law simply brings a know-
ledge of sin.

But now a righteousness of God has been brought to light 21
apart from any Law, both Law and prophets bearing witness to
it—a righteousness of God conditional on faith in Jesus Christ 22
for all who believe. No distinction is made; for all alike have 23
sinned, and consciously fall short of the glory of God, but are 24
acquitted freely by His grace through the ransom given in Christ
Jesus, whom God put forward as an expiation available to faith 25
in virtue of His blood. It was to demonstrate God's justice, in
view of the condoning by His forbearance of sins previously
committed—that is, to demonstrate His justice at the present 26
time, that He may be shown to be just Himself, and the justifier
of the man who believes in Jesus.

Where, then, is there room for boasting? It is shut out. On what 27
principle? On that of merit? No, but on the principle of faith.
For we deem that a man is accounted righteous by faith, apart 28
from fulfilment of the Law.

Is God simply the God of Jews, and not of Gentiles also? Yes, 29
He is the God of Gentiles also, if indeed it is one and the same 30
God who will acquit the circumcised on the ground of faith, and
the uncircumcised through the same faith. Do we then by means 31
of this faith abolish the Law? God forbid! We confirm the Law.

4 What, then, shall we say of Abraham, our natural forefather? 1
For if he was held to be righteous on the ground of his actions, 2
he has something to boast of; yes, but not in the presence of God.
For what says the scripture? 'ABRAHAM BELIEVED GOD, AND THIS 3
WAS CREDITED TO HIM AS RIGHTEOUSNESS' (Gen. xv. 6). But in the 4
case of a man who works, pay is not reckoned as a favour but as
something due; whereas in the case of a man who in place of work- 5
ing believes in Him who acquits the ungodly, his faith is credited
to him as righteousness. In this way David also tells of the 6
blessedness of the man whom God credits with righteousness
apart from his actions.

ROMANS IV

‘BLESSED,’ he says, ‘ARE THOSE WHOSE INIQUITIES ARE FORGIVEN, 7
AND WHOSE SINS ARE COVERED.

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT TAKE 8
ACCOUNT’ (Ps. xxxii. 1, 2).

Is this declaration of blessedness, then, for the circumcised, 9
or for the uncircumcised as well? For ABRAHAM’S FAITH—so we
affirm—WAS CREDITED TO HIM AS RIGHTEOUSNESS (Gen. xv. 6).
In what circumstances, then? Was it after he had been circum- 10
cised, or before? Before, not after. And he received circumcision 11
as a sign, a seal attesting the righteousness which was his by
faith while still uncircumcised, that he might be the father of all
those who believe even though uncircumcised—in order that this
righteousness might be credited to them; and also the father of the 12
circumcised, namely, of those who not merely are circumcised,
but also walk in the steps of the faith which our father Abraham
had while he was as yet uncircumcised. Again, the promise that 13
he should inherit the world did not come to Abraham or his
posterity through Law, but through righteousness depending on
faith. For if it is those who rely on Law who are heirs, then faith 14
is useless and the promise counts for nothing. For the effect of the 15
Law is wrath; but where no law exists, there can be no trans-
gression. All depends on faith for this reason—that righteous- 16
ness may be by grace, so that the promise should be made sure
to all his posterity; not merely to those who rely on the Law,
but also to those who rely on a faith like Abraham’s. For in the
sight of God in whom he believed, who gives life to the dead and
speaks of things non-existent as though existing, Abraham is the
father of all of us. As it is written, 17

‘I HAVE MADE YOU FATHER OF MANY NATIONS’ (Gen. xvii. 5).

He believed, hoping against hope, so that he might become the 18
father of many nations, in accordance with the words ‘SO
NUMEROUS SHALL YOUR POSTERITY BE’ (Gen. xv. 5). And without 19
growing weak in faith, he could note his own vital powers now
decayed—for he was about a hundred years old—and Sarah’s
barrenness. Nor did he in unbelief stagger at God’s promise, but 20
had intense faith, giving glory to God, and being absolutely certain 21
that whatever He has promised He can also carry out. For this 22
reason also his faith WAS CREDITED TO HIM AS RIGHTEOUSNESS
(Gen. xv. 6).

Nor was the fact of its being credited to him recorded for his 23
sake only, but for our sakes too. Faith is going to be credited to 24
us who believe in Him who raised Jesus, our Lord, from the

ROMANS IV—V

dead, who was delivered up because of our offences, and was 25
raised to life for our acquittal.

5 Acquitted, then, as the result of faith, let us enjoy peace with 1
God through our Lord Jesus Christ, through whom we have 2
been brought by our faith into the position of favour in which we
stand, and we exult in hope of seeing God's glory. And not only 3
so: we also exult in our afflictions, knowing as we do that affliction
produces endurance; endurance, ripeness of character; and ripe- 4
ness of character, hope; and that this hope never disappoints, 5
because God's love for us floods our hearts through the Holy
Spirit who has been given to us.

For already, while we were still helpless, Christ at the fitting 6
time died for the ungodly. Why, it is scarcely conceivable that 7
any one would die for a just man, although for a good man perhaps
some one might have the courage even to die. But God gives 8
proof of His love to us in Christ's dying for us while we were
still sinners.

Much more, then, now that we have been acquitted by His 9
blood, shall we be delivered from God's anger through Him.
For if while we were hostile we were reconciled to Him through 10
the death of His Son, the more certainly, after being reconciled,
shall we obtain salvation through Christ's life. And not only so, 11
but we also exult in God through our Lord Jesus Christ, through
whom we have now obtained our reconciliation.

Therefore as through one man sin entered into the world, and 12
through sin, death, and so death passed to all mankind, in that all
sinned—(For before the Law sin was already in the world; only 13
sin is not entered in the account when no law exists. Yet death 14
reigned from Adam to Moses, even over those who had not sinned
in the manner of Adam's transgression. In Adam we have a type
of Him who was to come.

But it is not the same with the transgression as with God's free 15
gift.) For if through the transgression of one single man the mass
of mankind have died, all the more has God's grace, and the gift
made through the grace of the one man Jesus Christ, been
abundant for the mass of mankind. And the gift is not comparable 16
with the results of one man's sinning; for the judgement upon that
one man's sin led to condemnation, whereas the free gift after
many transgressions leads to acquittal. For if, through the 17
transgression of one, death entered on his reign by means of one
man, all the more shall those who receive God's overflowing grace

ROMANS V—VI

and gift of righteousness reign in life through the One—Jesus Christ.

Well, then, just as the result of a single transgression is condemnation for all mankind, so also the result of a single deed of righteousness is a life-giving acquittal for all mankind. For as through the disobedience of one individual the mass of mankind were made sinners, so also through the obedience of One the mass of mankind will be made righteous. Law crept in later on, so that transgression might increase. But where sin increased, all the more was grace abundant; in order that as sin has reigned and brought death, so grace, too, may reign by means of righteousness leading to eternal life through Jesus Christ our Lord.

A new life and character result from acceptance with God

6 What shall we say, then? Are we to persist in sinning in order that God's grace may be the greater? God forbid! How can we who have died to sin, live in it any longer? Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death? Well, then, by our baptism we were buried with Him in death, in order that, just as Christ was raised from the dead by the Father's glorious power, we also should live an entirely new life. For if we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be neutralized, so that we should no longer be the slaves of sin; for he who has died is absolved from his sin.

But if we have died with Christ, we believe that we shall also live with Him; because we know that Christ, once raised from the dead, is no longer liable to die. Death has no longer any power over Him. For the death that He died, He died once for all to sin; but the life that He lives, He lives to God. So too do you regard yourselves as dead to sin, but as alive in Christ Jesus to God.

Let not sin, then, reign in your mortal bodies, causing you to be subject to their passions; and no longer offer your faculties as instruments of wickedness for sin to use. But rather offer yourselves to God as living men risen from the dead, and your faculties to God as instruments of righteousness. For sin shall not be lord over you, since you are subjects, not of law, but of grace.

Are we therefore to sin because we are no longer under the authority of law, but under grace? God forbid! Do you not know that you are the servants of the man at whose disposal you

ROMANS VI—VII

put yourselves, to obey him—it may be servants of sin, which leads to death, or of duty, which leads to righteousness? But thanks be to 17
 God that though you were once in thralldom to sin, you have now yielded a hearty obedience to that kind of teaching to which you were committed. You were set free from the tyranny of sin, and 18
 became the servants of righteousness—the infirmity of your 19
 natures leads me to employ these familiar metaphors—but just as you once put your faculties at the service of impurity and of ever-increasing disregard of law, so you must now put them at the service of righteousness, with holiness as your goal. For when you 20
 were the servants of sin, you were independent of righteousness. Well, what benefit did you get then from conduct which you 21
 now regard with shame? Why, such things finally issue in death. But now, emancipated from sin and become servants of God, you 22
 have your reward in holiness, and eternal life as the result. For 23
 sin's wages are death; but God's free gift is eternal life in Christ Jesus our Lord.

Christ frees us from mere outward rules

7 Brethren, do you not know—for I am speaking to people 1
 acquainted with law—that it is during our lifetime that we are subject to the law? A wife, for instance, while her husband is 2
 living is bound to him by law; but if her husband dies, she is released from the law regarding her husband. Consequently, if 3
 during her husband's life she unites herself to another man, she will get the name of an adulteress; but if her husband is dead she is free from that law, so that though she marries again, she is not an adulteress.

So, my brethren, you also became dead to the Law through 4
 the body of Christ, that you might belong to another, namely to Him who rose from the dead that we might yield fruit to God. For while we obeyed our lower natures, sinful passions—evoked 5
 by the Law—were always at work in the organs of our bodies, to fructify and result in death. But we are released by death from 6
 the Law by which we were restrained, so that we render a service which is new and spiritual, not old and ceremonial.

What follows? Is the Law itself a sinful thing? God forbid! 7
 On the contrary, except through the Law I should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law did not say 'THOU SHALT NOT COVET' (Exod. xx. 17; Deut. v. 21). Sin took advantage of this, and by 8
 means of the commandment roused within me every kind of

ROMANS VII—VIII

coveting; for apart from law sin would be dead. Once I was 9
 living apart from law, but when the commandment came,
 sin sprang into life, and I died. The commandment designed to 10
 bring me life, brought me death. For sin seized the advantage, 11
 and by means of the commandment beguiled me, and also put me
 to death. So that the Law was holy, and the commandment holy, 12
 just, and good. Did, then, this good thing become death to me? 13
 God forbid! But sin did; so that it might be seen in its true light as
 sin: it utilized what was good to bring about my death, that by
 means of the commandment the unspeakable sinfulness of sin
 might be plainly shown.

We know, indeed, that the Law is spiritual; but I am un- 14
 spiritual, sold to sin. For I do not recognize what I am doing. 15
 I do not act as I would, but I do what I loathe. But if I do what 16
 I do not desire, I admit the excellence of the Law; and now it is 17
 no longer I that do it, but the sin which has its home within me.
 For I know that in me, that is, in my lower self, nothing good has 18
 its home; for the wish to do right is there, but not the power.
 What I do is not the good deed I desire, but the evil deed I do 19
 not desire. But if I do what I do not desire, it is no longer I who 20
 do it, but sin which has its home within me.

I find therefore this rule, that when I desire to do what is right, 21
 evil is there with me. In my inmost self all my sympathy is with 22
 the law of God; but I discover in my faculties a different law, 23
 at war with the law of my understanding, and leading me captive
 to the law which is in my faculties—the law of sin.

Unhappy man that I am! who will rescue me from this body 24
 of death? God! to whom be thanks through Jesus Christ our 25
 Lord! So then I myself serve with my understanding the law of
 God, but with my lower nature the law of sin.

Christ frees us from sin and death

8 There is therefore now no condemnation for those who are 1
 in Christ Jesus; for the Spirit's law—life in Christ Jesus—has 2
 set me free from the law of sin and death. For what was impossible 3
 to the Law—thwarted as it was by human frailty—God effected.
 Sending His own Son in the form of sinful humanity to deal with
 sin, God pronounced sentence upon sin in human nature; in 4
 order that in our case the requirements of the Law might be fully
 met. For our lives are ruled not by our lower, but by our spiritual
 natures.

If men comply with their lower nature, their thoughts are 5

ROMANS VIII

shaped by the lower nature; if with their spiritual nature, by the spiritual. Thoughts shaped by the lower nature mean death; 6 thoughts shaped by the spiritual mean life and peace. For 7 thoughts shaped by the lower nature mean a state of enmity to God. They do not submit to God's law, and indeed cannot. Those who obey the lower nature cannot please God. 8

You, however, are not absorbed in such things, but in things 9 spiritual, if the Spirit of God is dwelling in you; whereas if any man has not the Spirit of Christ, he does not belong to Him. But 10 if Christ is in you, though your body is dead because of sin, yet your spirit has life because of righteousness. And if the Spirit of 11 Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ from the dead will give life also to your mortal bodies through His Spirit dwelling in you.

Therefore, brethren, it is not to our lower nature that we are 12 under obligation, to live by its rule. If you so live you are on 13 your way to death; but if, by the power of the spirit, you put your merely bodily habits to death, you will live.

For all who are led by God's Spirit are God's sons. You did not 14, receive the spirit of slavery again, inspiring terror; but you did 15 receive the spirit of adopted sons—in which spirit we cry 'Abba! Father!' The Spirit Himself bears witness with our own spirits 16 that we are children of God; and if children, then heirs too— 17 heirs of God and co-heirs with Christ; if indeed we share Christ's sufferings, in order to share also His glory.

Why, the sufferings of the present I deem not worth consider- 18 ing compared with the glory soon to be disclosed to us. All 19 creation is yearning, longing to see the manifestation of the sons of God. For the creation was made subject to futility not of its 20 own choice, but by the will of Him who so subjected it; yet with 21 the hope that at last the creation itself would be set free from the thralldom of decay to enjoy the liberty that comes with the glory of the children of God.

For we know that the whole of creation is moaning in the 22 pangs of childbirth until this hour. And more than that, we our- 23 selves, though we possess the Spirit as a foretaste of bliss, yet, we ourselves inwardly moan as we wait for full sonship in the redemption of our bodies. It is by hope that we have been saved. 24 But an object of hope is such no longer when it is seen: for why should a man hope for what he already sees? But if we hope for 25 something we do not see, then we steadfastly wait for it. In the 26 same way the Spirit also helps us in our weakness; for we know

ROMANS VIII—IX

not how to pray as we ought. But the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts 27 knows what the Spirit's meaning is, because His intercessions for the saints are in harmony with God's will.

Now we know that for those who love God He makes all things 28 work together for good, for those who are called according to the Divine purpose. Those whom He has foreknown He has also 29 predestined to share the likeness of His Son, that He might be the Eldest in a vast family of brothers; and those whom He has 30 predestined He has also called; and those whom He has called He has also acquitted; and those whom He has acquitted He has also glorified.

What, then, shall we say to this? If God is for us, who can be 31 against us? He who did not withhold even His own Son, but gave 32 Him up for all of us, will He not also with Him freely give us all things? Who shall impeach those whom God has chosen? Will 33 God, who acquits them? Who is there to condemn them? Will 34 Christ Jesus, who died, or rather who rose to life again, who is also at the right hand of God, who moreover is interceding for us? Who shall separate us from Christ's love? Shall affliction or 35 distress, persecution or hunger, nakedness or danger or the sword? As it is written, 36

‘FOR THY SAKE WE ARE BEING KILLED ALL DAY LONG.

WE ARE COUNTED AS SHEEP FOR SLAUGHTER’ (Ps. xlv. 22).
Yet in all these things we are more than conquerors through Him 37 who has loved us. For I am convinced that neither death nor life, 38 nor angels nor sovereignties, nor things present nor things future, nor powers nor height nor depth, nor any other created thing, 39 shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The unbelief of the Jews

9 I am telling you the truth as a Christian—it is no falsehood, 1 for my inspired conscience bears me out—when I declare that 2 I have deep grief and unceasing anguish of heart. For I could pray 3 to be myself accursed from Christ for the sake of my brethren, my natural kinsfolk, who are Israelites; to whom belong adoption 4 by God, His glorious Presence, the covenants, the giving of the Law, the Temple service, and the promises. To them the patri- 5 archs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the ages. Amen.

ROMANS IX

Not, however, that God's word has failed; for not all who 6
have sprung from Israel count as Israel, nor because they spring 7
from Abraham are they all his. No! 'THROUGH ISAAC SHALL YOUR
POSTERITY BE RECKONED' (Gen. xxi. 12). In other words, it is not 8
the children by natural descent who are God's children, but the
children made such by the promise are regarded as Abraham's
posterity. For the words of the promise were, 'ABOUT THIS SEASON 9
I WILL COME, AND SARAH SHALL HAVE A SON' (Gen. xviii. 10).
Nor is that all: there is Rebecca too. When she was with child 10
by her husband, our father Isaac, even then, though they were not 11
then born and had not done anything either good or evil, yet in
order that God's electing purpose might stand, based not on their
actions but on His calling them, she was told, 'THE ELDER WILL 12
BE SERVANT TO THE YOUNGER' (Gen. xxv. 23). This agrees with 13
another passage, 'JACOB I HAVE LOVED, BUT ESAU I HAVE HATED'
(Mal. i. 2, 3).

What, then, are we to say? That there is injustice in God? God 14
forbid! His words to Moses are, 'I WILL BE MERCIFUL TO WHOM 15
I WILL, AND SHOW COMPASSION ON WHOM I WILL' (Exod. xxxiii. 19).

From this we learn that it is not a matter of man's will or 16
endeavour, but of God's mercy. For the scripture says to 17
Pharaoh,

'IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH
—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT
MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH'
(Exod. ix. 16).

This means that He has mercy on whom He will, and hardens 18
whom He will.

'Why, then, does God still find fault?' you will ask; 'for who is 19
resisting His will?'

Nay, but who are you, a mere man, to cavil against God? 20

SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT,
'WHY HAVE YOU MADE ME THUS?' (Isa. xxix. 16). Or has not the 21
potter rightful power over the clay, to make out of the same lump
one vessel for a noble and another for an ignoble use? And what 22
if God, while having the will to make manifest His anger and to
show His power, has yet borne with great patience with the
vessels of His anger who stand ready for destruction, in order to 23
make known the wealth of His glory towards the vessels of His
mercy whom He has prepared beforehand for glory, even 24
towards us whom He has called not only from the Jews but also
from the Gentiles?

ROMANS IX—X

So also in Hosea He says, 25
 'I WILL CALL THAT NATION MY PEOPLE WHICH WAS NOT MY
 PEOPLE,
 AND HER BELOVED WHO WAS NOT BELOVED.
 AND IN THE PLACE WHERE IT WAS SAID TO THEM, "YOU ARE 26
 NOT MY PEOPLE,"
 THERE SHALL THEY BE CALLED SONS OF THE LIVING GOD'
 (Hos. ii. 23).

And Isaiah cries concerning Israel, 27
 'THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE
 SANDS OF THE SEA, ONLY A REMNANT SHALL BE SAVED; FOR THE 28
 LORD WILL HOLD A FINAL AND SUMMARY RECKONING UPON THE
 EARTH' (Isa. x. 22; xxviii. 22).

Even as Isaiah says in an earlier place, 29
 'WERE IT NOT THAT THE LORD, THE GOD OF HOSTS, HAD LEFT
 US SOME SURVIVORS, WE SHOULD HAVE BEEN AS SODOM, AND HAVE
 BECOME LIKE GOMORRAH' (Isa. i. 9).

To what conclusion does this bring us? Why, that the Gentiles, 30
 who were not in pursuit of righteousness, have grasped it—a
 righteousness dependent on faith; while Israel, who was in 31
 pursuit of a law that could give righteousness, has not attained
 to one. And why? Because it was not a righteousness based on 32
 faith, but on their deeds. They stumbled at the stone of
 stumbling, as scripture says, 33

'SEE, I AM PLACING ON ZION A STONE TO STUMBLE AT, A ROCK
 TO TRIP OVER, YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER BE
 DISAPPOINTED' (Isa. viii. 14; xxviii. 16).

10 Brethren, my heart's longing, and my prayer to God is for 1
 my countrymen's salvation. I bear witness that they possess an 2
 enthusiasm for God, but it is an unenlightened one. Ignorant of 3
 the righteousness provided by God and seeking to establish their
 own, they have refused submission to God's righteousness. For 4
 the consummation of law is Christ, to bring righteousness to
 every believer.

Moses writes that he who performs the righteousness required 5
 by the Law shall live by that righteousness. But the righteousness 6
 based on faith speaks thus:

'Say not in your heart, "WHO SHALL ASCEND TO HEAVEN?" '—
 that is, to bring Christ down; 'nor "Who shall go down into the 7
 abyss?" '—that is, to bring Christ up from the grave. But what 8
 does it say?

ROMANS X—XI

‘THE WORD IS CLOSE TO YOU, IN YOUR MOUTH AND IN YOUR HEART’ (Deut. xxx. 12–14); that is, the word which we are publishing about the faith—that if with your mouth you confess Jesus as Lord and in your heart believe that God raised Him from the dead, you shall be saved. For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The scripture says, ‘NO ONE WHO BELIEVES IN HIM SHALL BE DISAPPOINTED’ (Isa. xxviii. 16). Jew and Greek are on the same footing; the same Lord is Lord over all, rich in blessing to all who call upon Him. For ‘EVERY ONE WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED’ (Joel ii. 32).

But how are they to call on One in whom they have not believed? How are they to believe in One whose voice they have never heard? How are they to hear without a preacher? And how are men to preach unless they are sent? As it is written, ‘HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD TIDINGS!’ (Isa. lii. 7).

But, some will say, they have not all hearkened to the gospel. No, for Isaiah asks, ‘LORD, WHO HAS BELIEVED OUR MESSAGE?’ (Isa. liii. 1). Faith, then, comes from a message heard, and the message from the lips of Christ. But, I ask, have they not heard? Yes, indeed:

‘TO THE WHOLE WORLD THEIR VOICE HAS SOUNDED FORTH,
AND THEIR WORDS TO THE BOUNDS OF THE EARTH’ (Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses first. He says,

‘I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS
NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING’
(Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

‘I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR
ME,

I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING
OF ME’ (Isa. lxv. 1).

While as to Israel he says, 21

‘ALL DAY LONG I HAVE STRETCHED OUT MY HANDS TO A SELF-
WILLED AND FAULT-FINDING PEOPLE’ (Isa. lxv. 2).

11 I ask, then, has God cast off His People? God forbid! Why, I myself am an Israelite, of the posterity of Abraham and

ROMANS XI

of the tribe of Benjamin. God has not cast off His People whom 2
He foreknew. Do you not know what scripture says in the case of
Elijah—how he pleads with God against Israel, saying, ‘LORD, 3
THEY HAVE PUT THY PROPHETS TO DEATH, AND HAVE OVERTHROWN
THINE ALTARS; AND, NOW THAT I ALONE REMAIN, THEY ARE
SEEKING MY LIFE’ (1 Kings xix. 10)? But what is the Divine 4
response? ‘I HAVE RESERVED FOR MYSELF SEVEN THOUSAND MEN
WHO HAVE NOT BENT KNEE TO BAAL’ (1 Kings xix. 18). So also at 5
the present time there has come to be a remnant—a selection by
grace. But if it is by grace, it is no longer on the basis of men’s 6
deeds; else grace were no longer grace.

Well, then: what Israel is pursuing it has not obtained: but 7
the elect have obtained it, and the rest have become callous. And 8
so scripture says,

‘GOD HAS GIVEN THEM A SPIRIT OF STUPOR—EYES TO SEE
NOTHING and EARS TO HEAR NOTHING—EVEN UNTIL NOW’ (Isa.
xxix. 10; Deut. xxix. 4).

And David says,

‘BE THEIR BANQUETS A SNARE AND A TRAP TO THEM,
A STUMBLING-BLOCK AND A RETRIBUTION.

BE THEIR EYES DARKENED THAT THEY SEE NOT,

MAKE THEIR BACKS STOOP FOR EVER’ (Ps. lxix. 22, 23).

I ask next,

‘Have they stumbled irretrievably?’ God forbid! But by their
lapse salvation has come to the Gentiles so as to arouse their
jealousy; and if their lapse is the enrichment of the world, and 12
their defeat the enrichment of the Gentiles, what an enrichment
will follow their reinstatement!

But I speak to you who are Gentiles. Inasmuch, then, as I am 13
an apostle to Gentiles, I take pride in my ministry, trying 14
whether I can perhaps rouse my fellow Jews to jealousy and
save some of them. For if their rejection means the reconciliation 15
of the world, what will their reception be but life from the dead?

Now if the first piece is holy, so also is the whole lump (Num. 16
xv. 19–21); and if the root is holy, so also are the branches. And 17
if some of the branches have been pruned away, and you,
although a wild olive, have been grafted in among them and have
become a sharer in the rich sap of the olive root, beware of glorying 18
over the natural branches. Or if you glory, do not forget that
it is not you who uphold the root: the root upholds you.

‘Branches have been lopped off,’ you will say, ‘for me to be 19
grafted in.’ True; for their unbelief they were lopped off, and 20

ROMANS XI—XII

you stand only through your faith. Do not be conceited. Tremble rather—for if God did not spare the natural branches, neither 21 will He spare you. Notice therefore God's kindness and His 22 severity: on those who have fallen His severity comes, but upon you His kindness, provided that you continue responsive to that kindness. Otherwise you will be cut off also. Moreover, if they 23 do not persist in their unbelief, they too will be grafted in. For God is able to graft them in again; and if you were cut from that 24 which by nature is a wild olive and contrary to nature were grafted into the good olive-tree, how much more readily shall these natural branches be grafted on their own olive-tree?

There is a secret, brethren, of which I do not wish to leave you 25 in ignorance, for fear you should be conceited, namely, that partial blindness has fallen upon Israel until the great mass of the Gentiles has come in; and so all Israel will be saved, as is declared 26 in scripture,

'FROM MOUNT ZION A DELIVERER WILL COME:

HE WILL REMOVE ALL UNGODLINESS FROM JACOB;

AND THIS IS THE COVENANT I WILL GRANT THEM (Isa. lix. 20, 27 21);

WHEN I HAVE TAKEN AWAY THEIR SINS' (Isa. xxvii. 9).

In regard to the gospel they are God's enemies for your sakes; 28 but in regard to God's election they are beloved for their fathers' sakes. For never does God repent of His free gifts or of His call. 29 Just as you were formerly disobedient to Him, but now have 30 received mercy when they are disobedient, so they also now have 31 been disobedient when you are receiving mercy; so that they too may now receive mercy. For God has imprisoned all in dis- 32 obedience, that upon all alike He may have mercy.

Oh the depth of the wealth both of the wisdom and knowledge 33 of God! How inscrutable His judgements, how trackless His footsteps!

'WHO HAS KNOWN THE MIND OF THE LORD, OR SHARED HIS 34 COUNSELS?' (Isa. xl. 13, 14).

'WHO HAS FIRST GIVEN GOD ANYTHING, AND THUS EARNED 35 A RECOMPENSE?' (Job xxxv. 7; xli. 11).

For all proceeds from Him, and exists by Him and for Him. 36 To Him be the glory for ever! Amen.

Practical exhortations

12 I plead with you therefore, brethren, by the compassion of 1 God, to present all your faculties to Him as a living and holy

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sacrifice acceptable to Him—a spiritual mode of worship. And 2
do not conform to the present age, but be transformed by the
entire renewal of your minds, so that you may learn by experience
what God's will is, namely, all that is good and acceptable to
Him and perfect.

Through the grace given me I warn every man among you not 3
to value himself unduly, but to make a sober estimate in accord-
ance with the degree of faith God has allotted to each one. Just 4
as we have in the one body many organs, and these organs have
not all the same function; so collectively we form one body in 5
Christ, while individually we serve as organs for one another.
But since we have special gifts which differ according to the grace 6
bestowed upon us, if it is prophecy, let it be in exact proportion
to our faith; if administration, let our hearts be in our ministry; 7
the teacher's in his teaching; and the pastor's in his exhortation. 8
One who gives should be liberal; one who presides should be
zealous; and one who gives help should do it cheerfully.

Let your love be sincere. Regard evil with horror; cling to the 9
right. Let your love of the brethren be true mutual affection; in 10
point of precedence defer to one another. Let not your zeal 11
slacken. Have your spirits aglow as the Lord's own servants, full 12
of joyful hope, steadfast under affliction, persistent in prayer.
Relieve the necessities of the saints; always practise hospitality. 13
Invoke blessings on your persecutors—blessings, not curses. 14
Rejoice with those who rejoice; weep with those who weep. 15
Have full sympathy with one another. Do not let your thoughts 16
be highflown, but accommodate yourselves to humble ways. DO
NOT BE SELF-OPINIONATED (Prov. iii. 7).

Pay back to no man evil for evil. 'TAKE THOUGHT FOR WHAT IS 17
RIGHT IN EVERY ONE'S ESTEEM' (Prov. iii. 4; LXX). If you can, so 18
far as it depends on you, live at peace with all the world. Never 19
take revenge, my friends, but leave it to God's wrath; for it is
written, '“REVENGE BELONGS TO ME: I WILL REPAY,” says the Lord'
(Deut. xxxii. 35). On the contrary, 'IF YOUR ENEMY IS HUNGRY, 20
GIVE HIM FOOD; IF HE IS THIRSTY, GIVE HIM DRINK. FOR BY DOING
THIS YOU WILL BE HEAPING BURNING COALS UPON HIS HEAD'
(Prov. xxv. 21, 22). Do not be overcome by evil, but overcome 21
evil by goodness.

13 Let every subject be obedient to the ruling authorities, for 1
there is no authority not under God's control, and under His
control the existing authorities have been constituted. Therefore 2

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the man who rebels against such authority is resisting God's appointment; and those who thus resist will incur sentence. Judges and magistrates are no terror to right-doers but to wrong- 3 doers. You desire—do you not?—to have no reason to fear your ruler. Well, do what is right, and he will commend you. He is 4 God's servant for your benefit. But if you do what is wrong, be afraid. He does not wear the sword to no purpose: he is God's servant—an avenger to inflict punishment upon the wrong-doer. We must obey therefore, not only for fear of punishment, but 5 also for conscience' sake.

This indeed is the reason you pay taxes: tax-gatherers are 6 ministers of God, devoting their energies to this very work. Pay 7 to all men what is due to them: tax to whom tax is due, toll to whom toll, respect to whom respect, and honour to whom honour.

Leave no debt unpaid except the standing debt of mutual love; 8 for he who loves his fellow man has fulfilled the law. For the 9 commandments, 'THOU SHALT NOT COMMIT ADULTERY,' 'THOU SHALT DO NO MURDER,' 'THOU SHALT NOT STEAL,' 'THOU SHALT NOT COVET' (Exod. xx. 13–17; Deut. v. 17–21), and all other commandments, are summed up in this, 'THOU SHALT LOVE THY NEIGHBOUR AS THYSELF' (Lev. xix. 18). Love avoids wronging one's 10 neighbour, and is therefore the fulfilment of the law.

Live thus, realizing the situation, that it is now high time to 11 rouse yourselves from sleep; for our salvation is now nearer than when we first became believers. The night is far advanced; day is 12 about to dawn. Let us therefore lay aside the deeds of darkness, and put on the armour of light. As in the daytime, let us behave 13 becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. But put on 14 as your armour the Lord Jesus Christ, and make no provision for the passions of your lower nature.

14 I now pass to another subject. Welcome among you a man 1 whose faith is weak, but not in order to pass judgement on his doubts. One man's faith allows him to eat anything, while a man 2 of weaker faith eats only vegetables. Let not the eater belittle the 3 abstainer, nor the abstainer censure the eater, for God has accepted him. Who are you to find fault with another man's 4 servant? Whether he stands or falls is his own master's concern. But stand he will; for the Master can give him the power. One 5 man esteems one day more highly than another; another esteems all days alike. Let every one be convinced in his own mind. He 6

ROMANS XIV—XV

who observes the day observes it for the Lord's sake; and he who eats eats for the Lord's sake, for he gives thanks to God; and the abstainer abstains for the Lord's sake, and he also gives thanks to God.

For not one of us lives for himself, not one dies for himself. 7
If we live, we live for the Lord: if we die, we die for the Lord, so 8
whether we live or die we are the Lord's. For this was the purpose 9
of Christ's dying and coming to life, to be Lord both of dead and
of living.

But you, why do you find fault with your brother? Or you, why 10
do you look down upon your brother? We shall all stand at the
bar of God; for it is written, 11

‘“AS I LIVE,” says the Lord, “TO ME EVERY KNEE SHALL BOW,
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD”’ (Isa. xlv. 23).

Therefore every one of us will give account of himself to God. 12

Therefore let us no longer censure one another, but rather do 13
you come to this decision, not to put any obstacle or stumbling-
block in your brother's path. I know and feel assured in the Lord 14
Jesus that in itself nothing is ‘impure’; but if any one regards
anything as impure, to him it is so.

Still, if your brother is pained by the food you are eating, you 15
are no longer following the guidance of love. Do not by your food
ruin a man for whom Christ died. Therefore do not let what is a 16
boon to you and others bring reproach. For the Kingdom of God 17
does not consist in eating and drinking, but in uprightness, peace,
and joy in the Holy Spirit; and whoever in this way serves Christ 18
pleases God and is approved by men.

Therefore let us aim at whatever makes for peace and the 19
spiritual upbuilding of one another. Do not for food's sake be 20
throwing down God's work. All food is pure; but a man is in the
wrong if his food is a stumbling-block to others. The right 21
course is to forgo eating meat or drinking wine or doing anything
that tends to your brother's fall.

As to your faith, keep it to yourself and to God. Happy the 22
man who does not censure himself in the deeds he approves.
But one who has misgivings stands self-condemned if he eats, 23
because his act is not based on faith; for all action not so based
is sin.

15 Our duty if we are strong is to bear with the weaknesses of 1
those who are not strong, and not seek our own pleasure. Let each 2
of us endeavour to please his neighbour, aiming at his spiritual

ROMANS XV

upbuilding. For indeed Christ did not seek His own pleasure, 3
 but exemplified that scripture, 'THE REPROACHES OF THOSE THAT
 REPROACH THEE HAVE FALLEN ON ME' (Ps. lxxix. 9). All that was 4
 written of old has been written for our instruction, that with
 steadfastness and the comfort derived from the scriptures we
 may sustain our hope. And may the God of steadfastness and of 5
 comfort grant you full sympathy with one another after the
 example of Christ Jesus, that with oneness of heart and voice you 6
 may glorify the God and Father of our Lord Jesus Christ.

Therefore welcome one another, just as Christ has welcomed 7
 you, to promote the glory of God. My meaning is that Christ has 8
 become a servant to the circumcised in vindication of God's
 truthfulness—to fulfil the promises made to our forefathers—and 9
 to make the Gentiles glorify God for His mercy. So it is written,

'FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES
 AND SING PSALMS TO THY NAME' (Ps. xviii. 49).

And again the Psalmist says, 10

'BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE' (Deut.
 xxxii. 43).

And again, 11

'PRAISE THE LORD, ALL YE GENTILES,
 AND LET ALL THE NATIONS EXTOL HIM' (Ps. cxvii. 1).

And again Isaiah says, 12

'THERE SHALL COME THE OFFSPRING OF JESSE,
 ONE WHO RISES UP TO RULE THE GENTILES.
 ON HIM SHALL THE GENTILES BUILD THEIR HOPES'

(Isa. xi. 1, 10).

May God, the giver of hope, fill you with all joy and peace 13
 because you trust in Him—so that you may be overflowing with
 hope through the power of the Holy Spirit.

Personal explanations

But as to you, brethren, I am in my very heart convinced that 14
 you yourselves are full of goodness, and equipped with all know-
 ledge and competent to advise one another. But my letter is at 15
 times rather bold, by way of stimulating your own recollection,
 because of God's grant to me in His grace, that I should be a mini- 16
 ster of Christ Jesus to the Gentiles, doing a priest's service to
 God's gospel, that the Gentiles consecrated by the Holy Spirit
 may prove an acceptable offering to Him. I have therefore my 17
 reason to boast of my relation to God in Christ Jesus.

For I will not venture to say a word of what Christ has done 18

ROMANS XV—XVI

through me in converting the Gentiles, by word and by deed, with power manifested in signs and marvels, with the power of the Holy Spirit; so that, beginning from Jerusalem and the surrounding districts, I have preached without reserve even as far as Illyricum the gospel of Christ. Herein I made it my aim not to preach the gospel where Christ's name was already known, for fear I should be building on another man's foundation. As scripture says,

'THOSE WHO HAVE NOT BEEN TOLD ABOUT HIM SHALL SEE,
AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND'
(Isa. lii. 15).

And it is really this which has again and again prevented my coming to you. But now, as there is no more opening in this part of the world, and I have for years past been eager to pay you a visit, I hope, when I am on my way to Spain, to see you in passing and be helped forward by you, when I have first enjoyed being with you for a time.

But at present I am going to Jerusalem to serve the saints, for Macedonia and Greece have thought it good to contribute a certain sum in relief of the poor among the saints in Jerusalem. Yes, they have thought it good, and in fact it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership in their spiritual blessings, they in turn are bound to serve them with material benefits. So after discharging this duty, and making sure that these gifts reach their destination, I shall start for Spain, visiting you on my way; and I know that when I come to you it will be with rich blessing from Christ.

But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to join with me in very earnest prayer to God on my behalf, that I may escape unhurt from the unbelievers in Judaea, and that my service to Jerusalem may be well received by the saints there, in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May the God of peace be with you all! Amen.

Conclusion

16 Herewith I introduce to you our sister Phoebe, who is a servant of the Church at Cenchreae, that you may receive her in the Lord's name in a manner worthy of saints, and may assist her in any matter in which she may need help. For she has indeed befriended many, including myself.

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Greetings to Prisca and Aquila, my fellow labourers in Christ 3
 Jesus—friends who have endangered their own lives for mine. 4
 I am grateful to them, and not I alone, but all the Gentile
 churches also. Greetings, too, to the church that meets at their 5
 house.

Greetings to my dear Epaenetus, who was the earliest convert
 to Christ in the province of Asia; to Mary who has laboured 6
 strenuously for you; and to Andronicus and Junias, my country- 7
 men, who once shared my imprisonment. They are of note
 among the apostles, and have been Christians longer than I
 myself. Greetings to Ampliatus, dear to me in the Lord; to 8, 9
 Urban, our fellow labourer in Christ, and to my dear Stachys.
 Greetings to Apelles—that veteran believer—and to the members 10
 of the household of Aristobulus. Greetings to my countryman, 11
 Herodion; and to the believing members of the household of
 Narcissus. Greetings to those Christian workers, Tryphaena and 12
 Tryphosa; also to dear Persis, who has laboured strenuously in
 the Lord's work. Greetings to Rufus, who is the Lord's elect; 13
 and to his mother, who has also been a mother to me. Greetings 14
 to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the
 brethren associated with them; to Philologus and Julia, Nereus 15
 and his sister and Olympas, and to all the saints associated with
 them.

Salute one another with a holy kiss. 16

All the churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those who are 17
 causing divisions and occasions of stumbling among you, in
 defiance of the instruction which you have received; and to shun 18
 them. For men of that stamp are not servants of our Lord, but
 of their own appetites; and by their plausible words and their 18
 flattery they deceive simple minds. Your fidelity to the truth is 19
 everywhere known. I rejoice over you, therefore, but I wish you
 to be wise in what is good, and innocent in what is evil. And, 20
 before long, the God of peace will crush Satan under your feet.
 The grace of our Lord Jesus Christ be with you!

Timothy, my fellow worker, sends you greetings, and so do 21
 my countrymen Lucius, Jason, and Sosipater. I, Tertius, who 22
 write this letter, greet you in the Lord. Gaius, my host, who is 23
 also the host of the whole Church, greets you. So do Erastus, the
 treasurer of the city, and Quartus our brother.

To Him who is able to make you strong, according to the 25
 gospel I preach, and the proclamation concerning Jesus Christ,

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in harmony with the unveiling of the mystery shrouded in silence
in past ages, but now brought to light, and by the command of 26
the eternal God made known through the writings of the prophets
among all the Gentiles to win them to obedience to the faith—to 27
God, the only wise, through Jesus Christ, even to Him be the
glory through all the ages. Amen.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Introduction

1 Paul, called to be an apostle of Christ Jesus by the will of 1
God, and our brother Sosthenes, to the church of God in Corinth, 2
men and women consecrated in Christ Jesus, called to be saints,
with all in any place who call on the name of our Lord Jesus
Christ—their Lord as well as ours: grace and peace be to you 3
from God our Father and the Lord Jesus Christ.

I thank my God continually for the grace of God bestowed on 4
you in Christ Jesus—that in Him you have been enriched with 5
everything, with readiness of speech and fullness of knowledge.
Thus my testimony to Christ has been confirmed in your case, 6
so that there is no special gift in which you come short while 7
waiting for the revealing of our Lord Jesus Christ. He will also 8
confirm you to the end, so that you may be free from reproach on
the day of our Lord Jesus Christ. God is ever faithful, and by 9
Him you were called into fellowship with His Son Jesus Christ,
our Lord.

The divisions in the Corinthian church

I entreat you all, brethren, in the name of our Lord Jesus 10
Christ, to avoid disputes and divisions, and to be in perfect
harmony in your minds and judgements. For I have been in- 11
formed, my brethren, by Chloe's people, that there are dissensions
among you. What I mean is that each of you says, 'I am a follower 12
of Paul'; 'I of Apollos'; 'I of Cephas'; 'I of Christ.' Is Christ 13
split up? Was Paul crucified for you? Or were you baptized into
the name of Paul? I thank God that I did not baptize any of you 14
except Crispus and Gaius—for fear people should say that you 15
were baptized into my name. I did, however, baptize Stephanas's 16
household as well: but I do not know that I baptized any one else.

Christ did not send me to baptize, but to preach the gospel; 17
and not with merely clever words—lest the cross of Christ
should be frustrated. For the story of the cross is foolishness to 18
those who are on the way to perdition, but it is the power of God
to those whom He is saving. For so it is written, 'I WILL Baffle 19
THE WISDOM OF THE WISE, AND THE ACUTENESS OF THE ACUTE I WILL
THWART' (Isa. xxix. 14). Where is your wise man? Where your 20

I CORINTHIANS I—II

scholar? Where your disputant of this present age? Has not God stultified the world's wisdom?

For when by God's wise ordinance the world by its wisdom 21 had failed to gain the knowledge of God, God was pleased, by the foolishness of the preaching, to save those who believe; seeing 22 that Jews demand miracles, and Greeks pursue wisdom, while 23 we proclaim a crucified Christ—to Jews a stumbling-block, to Gentiles foolishness, but to those who are called, whether Jews 24 or Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the 25 weakness of God is stronger than men.

For consider, brethren, your own calling. Not many worldly- 26 wise, not many influential, not many of noble birth have been called. But God has chosen the foolish things of the world in order 27 to shame its wise men; and God has chosen the weak things of the world in order to shame what is strong; and the mean and 28 despised things of the world—things that are nothing—God has chosen in order to bring to nothing things that are; to prevent 29 any mortal man from boasting before God. But thanks to Him 30 you are in Christ Jesus: He has become our wisdom from God, which is righteousness and sanctification and redemption; that 31 it may be as scripture says, 'HE WHO BOASTS—LET HIS BOAST BE IN THE LORD' (Jer. ix. 24).

2 For my part, brethren, when I came to you, it was not with 1 superiority of speech or wisdom that I came, announcing to you the testimony of God. For I determined not to know anything 2 when among you except Jesus Christ, and a crucified Jesus Christ. It was in weakness and fear and great trepidation that I 3 was among you. And my language and my preaching were not 4 armed with persuasive words of wisdom, but with the convincing power of the Spirit; so that your trust might rest not on the 5 wisdom of man, but on the power of God.

Yet there is a wisdom that we utter among the mature; a 6 wisdom, however, not deriving from the present age nor from the powers who are in control of this age—though their days are numbered. We speak God's wisdom in a mystery—that hidden 7 wisdom which, before the world began, God purposed for our glory; a wisdom which not one of the powers who control the 8 present age has learnt; for if they had learnt it, they would not have crucified the Lord of glory. But we speak—to use the words 9 of scripture—of THINGS WHICH EYE HAS NOT SEEN NOR EAR

I CORINTHIANS II—III

HEARD, and which have not entered the heart of man: ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For to us God has revealed them through the Spirit; for the Spirit searches everything, including the deeps of God. 10

For who among men knows a man's thoughts, except the man's own spirit within him? In the same way also only God's Spirit is acquainted with God's thoughts. But we have not received the spirit of the world, but the Spirit which comes from God, that we may know what is freely given us by God. This we also utter, not in language which man's wisdom teaches us, but in that which the Spirit teaches, adapting spiritual words to spiritual truths. The unspiritual man rejects the teachings of the Spirit of God; to him they are folly, and he cannot learn them, because they are spiritually appraised. But the spiritual man appraises everything, although he is himself appraised by no one. For WHO HAS LEARNT THE MIND OF THE LORD, SO AS TO INSTRUCT HIM? (Isa. xl. 13). But we have the mind of Christ. 11 12 13 14 15 16

3 And I myself, brethren, could not speak to you as to spiritual men: it had to be as to worldlings—mere babes in Christ. I fed you with milk and not with solid food, since for this you were not yet strong enough. Why, even now you are not strong enough: you are still unspiritual. For so long as there are jealousy and strife among you, are you not unspiritual and behaving like mere men? For when one says, 'I am for Paul,' and another, 'I am for Apollos,' are you not mere men? 1 2 3 4

What, then, is Apollos? And what is Paul? Men through whose ministry, and as the Lord granted power to each, you came to believe. I planted, Apollos watered; but it was God who caused the growth. So that neither the planter nor the waterer is anything, but God who causes the growth. Now in effect the planter and the waterer are one; and yet each will receive his own reward, answering to his own work. We are fellow workers in God's service, you are God's field—God's building. 5 6 7 8 9

In exercise of the grace given me by God, I, like a competent master-builder, have laid a foundation, and others are building upon it. But let every one be careful how he builds. For no one can lay any foundation other than that which is already laid, namely, Jesus Christ. And whether the building which any one erects on that foundation be of gold or silver or costly stones, or of timber or hay or straw—the character of each man's work will appear. For the Day will disclose it, because that Day is to reveal 10 11 12 13

itself in fire, and it is the fire which shall test the quality of every one's work. If the work which any one has erected stands the test, 14 he shall be rewarded. If any one's work is burnt up, he will 15 suffer loss; he will himself be rescued, but only, as it were, by escaping through the fire.

Do you not know that you are God's sanctuary, and that the 16 Spirit of God dwells within you? If any one destroys the 17 sanctuary of God, God will destroy him; for the sanctuary of God is sacred, and this sanctuary you are.

Let no one deceive himself. If any man among you imagines 18 that he is wise with the wisdom of the present age, let him become 'foolish' so that he may be wise. This world's wisdom is 19 foolishness to God; for it is written, 'HE SNARES THE WISE WITH THEIR OWN CUNNING' (Job v. 13). And again, 'THE LORD KNOWS 20 THAT THE REASONINGS OF THE WISE ARE USELESS' (Ps. xciv. 11). Therefore let no one boast about men. For everything is yours— 21 be it Paul, be it Apollos, be it Cephas, be it the world, be it life, 22 be it death, be it the present, be it the future—everything is yours; and you are Christ's and Christ is God's. 23

4 This is how men should think of us—we are Christ's 1 servants, and stewards of God's secret truths. In this connexion 2 further what is required in stewards is to prove faithful. I, however, 3 am very little concerned at undergoing your scrutiny, or that of any human tribunal; in fact I do not even scrutinize myself. Though I am not conscious of any fault, yet I am not thereby 4 acquitted; but He who scrutinizes me is the Lord. Therefore 5 form no premature judgements, but wait until the Lord comes. He will both bring to light the secrets of darkness and will disclose the motives that have been in people's hearts; and then each man's praise will come to him from God.

Now these considerations, brethren, I have specially applied 6 to Apollos and myself, for your sakes, in order to teach you by our example the maxim not to exceed what is written; so that you may not be arrogant champions of one teacher against another.

Why, who gives you your superiority, my brother? Or what 7 have you that you did not receive? And if you did receive it, why boast as if you had not?

You all have already all you can wish; already you have grown 8 rich; without us, you have ascended the throne! Ay, would to God that you had ascended the throne, that we also might reign with you! It seems to me that God has exhibited us apostles last 9

of all, like men condemned to death; for we have become a spectacle to all creation—alike to angels and to men. We rank as fools for Christ's sake: you are shrewd men in Christ. We are weaklings: you are strong. You are in high repute: we are outcasts. To this very moment we endure both hunger and thirst; we are barely clad and roughly handled. Homes we have none. We tire ourselves out working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate. We are regarded as the scum of the earth—the dregs of the world, even to this hour.

I am not writing this to shame you, but to advise you as my beloved children. For even if you were to have ten thousand tutors in Christ, yet you would not have several fathers. It is I who in Christ Jesus became your father through the gospel. I entreat you therefore to become like me. For this reason I have sent Timothy to you. He is my beloved and faithful child in the Lord. He will remind you of my conduct as a Christian teacher—the manner in which I teach everywhere in every Church.

But some of you have grown arrogant, as though I were not coming to you. But I shall come to you soon if the Lord wills, and I shall discover not the fine speeches of these arrogant people, but their power. For God's Kingdom is not a thing of words, but of power. What will you have? Shall I come to you with a rod, or in a loving and tender spirit?

A stern rebuke

5 It is actually reported that there is licentiousness among you, and of a kind unheard of even among the Gentiles—a man has his father's wife! And you, instead of mourning and removing from among you the man who has done this deed, are self-complacent! I for my part, present with you in spirit although absent in body, have already, as though I were present, judged him who has so acted. In the name of our Lord Jesus, assembled in spirit with you, along with the power of our Lord Jesus, I have handed over such a man to Satan for the destruction of his body, that his spirit may be saved on the day of the Lord Jesus.

It is no good thing—this boast of yours. Do you not know that a little leaven leavens the whole of the dough? Clear out the old leaven so that you may be a new dough; for in fact you are free from that leaven. For our Passover lamb has been sacrificed—Christ! Therefore let us keep our festival, not with old leaven

nor with the leaven of villainy and mischief, but with bread free from leaven—the bread of sincerity and of truth.

I wrote to you in that letter not to be associated with licentious 9 people; not meaning that you must wholly avoid the licentious 10 of this world, or the avaricious and grasping, or idolaters. For then you would have to go out of the world altogether. But what 11 I actually meant was that you are not to be associated with any one bearing the name of ‘brother,’ if he is licentious or avaricious or idolatrous or scurrilous or drunken or grasping. With such a man you ought not even to eat. Is it my business to judge outsiders? 12 Is it not those who are within the Church whom you are to judge? Those who are outside God will judge. ‘REMOVE THE 13 WICKED MAN FROM AMONG YOU’ (Deut. xxii. 24).

Litigation at Corinth

6 If one of you has a grievance against an opponent, does he 1 dare to go to law before wicked men and not before the saints? Do you not know that the saints shall judge the world? And if 2 you are the court before which the world is judged, are you unequal to these pettiest cases? Do you not know that we are to 3 judge angels, not to mention matters of this life? If therefore you 4 have matters of this life to be decided, is it men who have no standing at all in the Church whom you make your judges? I say 5 this to your shame. Is there not then among you a single wise man competent to decide between brethren, but brother goes to 6 law with brother, and that before unbelievers?

Even now it is altogether a token of your defeat that you have 7 lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, you yourselves inflict 8 wrong and fraud, and upon brethren too. Do you not know that 9 wicked men will not inherit God’s Kingdom?

Make no mistake. Neither the licentious, nor idolaters, nor adulterers, nor men guilty of unnatural crime, nor thieves, nor 10 avaricious, nor drunken nor scurrilous nor grasping people shall inherit God’s Kingdom. And such were some of you. But 11 you have washed, you have been consecrated, you have been acquitted, in the name of our Lord Jesus Christ and through the Spirit of our God.

‘Everything is allowable to me,’ but not everything is profitable. 12 ‘Everything is allowable to me,’ but to nothing will I become enslaved. ‘Food is for the stomach, and the stomach is for food,’ 13 and God will bring both of them to nothing. The body is not for

I CORINTHIANS VI—VII

licentiousness, but for the Lord, and the Lord is for the body; and as God by His power raised the Lord, so He will also raise us. 14

Do you not know that your bodies are members of Christ? 15 Shall I, then, take the members of Christ and make them members of a harlot? God forbid! Or do you not know that a man who is 16 tied to a harlot is one with her in body? For God says, 'THE TWO SHALL BECOME ONE' (Gen. ii. 24). But he who is tied to the Lord 17 is one with Him in spirit. Flee from licentiousness. Any other 18 sin that a man commits is outside the body; but the licentious man sins against his own body. Or do you not know that your 19 body is a sanctuary of the Holy Spirit within you—the Spirit whom you have from God? And you are not your own, for you 20 have been bought at a price. Glorify God, then, in your bodies.

The subject of marriage

7 Now as to the topics of your letter. It is better for a man to 1 abstain from marriage. There is, however, so much licentiousness 2 that every man should have a wife of his own, and every woman should have a husband of her own. Let the husband pay his wife 3 her due, and let a woman also pay her husband his. A wife has 4 not the control of her own person, but her husband has. In the same way a husband has not the control of his own person, but his wife has. Do not deprive one another—unless by mutual 5 consent for a time, so that you may devote yourselves to prayer and then associate again; otherwise Satan may tempt you because of your lack of self-control.

I say this by way of concession, not of command. Yet I would 6, 7 have everybody be as I am; but each of us has his own special gift from God—one of one kind and another of another.

But I say to the unmarried, and to widows, that it is well for 8 them to remain as I am. If, however, they cannot control them- 9 selves, let them marry; for marriage is better than the fever of passion. But to those already married my instructions—yet not 10 mine, but the Lord's—are, that a wife is not to be separated from her husband; or if she is separated, let her either remain un- 11 married or be reconciled to him; and that a husband is not to put away his wife.

To the rest it is I who speak—not the Lord. If a brother has a 12 wife who is an unbeliever, and she consents to live with him, let him not put her away. And a woman who has an unbelieving 13 husband—if he consents to live with her, let her not put him away. For the unbelieving husband is hallowed by union with 14

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a Christian woman, and the unbelieving wife is hallowed by union with a Christian brother. Otherwise your children would be unholy, but in reality they are holy. If, however, the unbeliever 15 is determined to separate, let him do so. In such circumstances the Christian man or woman is no slave; God has called us to be at peace. For how do you know, O woman, if you will save your 16 husband? Or how do you know, O man, if you will save your wife?

Only, whatever the condition which the Lord has assigned to 17 each one—and whatever his condition when God called him—in that let him continue. This is what I enjoin in all the churches. Was any one already circumcised when he was called? Let him 18 not try to disguise it. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and un- 19 circumcision is nothing: obedience to God's commandments is everything. Let each man remain in the condition in which he 20 was called. Were you a slave when God called you? Never mind. 21 (And yet if you can get your freedom, you had better take it.) For a slave who has received his calling in the Lord is the Lord's 22 freedman, and in the same way a free man, if called, is the slave of Christ. You have been bought at a price: do not become slaves 23 to men. Where each one was when he was called, there, brethren, 24 let him still stand—close to God.

Concerning unmarried women I have no order from the Lord; 25 but I give an opinion, as one who through the Lord's mercy is trustworthy. I think, then, that, in view of the imminent distress, 26 it is well for a man to remain as he is. Are you bound to a wife? 27 Do not seek to become free. Are you free from a wife? Do not seek for a wife. Yet if you get married, you have not sinned; 28 and if a maiden gets married, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

Yet this I tell you, brethren: the time has been shortened: for 29 the future let those who have wives be as though they had none, those who weep as though they did not weep, those who rejoice 30 as though they did not rejoice, those who buy as though they did not keep, and those who use the world as though not using it to 31 the full. For the form of this world is passing away. But I would 32 have you free from anxiety. An unmarried man's anxiety is about the Lord's business—how to please the Lord; but a married man 33 is anxious about the concerns of the world—how to please his wife, and he is drawn two ways. And the unmarried woman or 34 maid is anxious about the Lord's business—to be holy both in body and in spirit; but the married woman is anxious about the

concerns of the world—how to please her husband. This I say 35
in your own interest; not to put shackles on you, but to promote
seemliness and undistracted devotion to the Lord.

If, however, any one thinks that he is acting unfairly towards 36
his betrothed, if his passions are strong and necessity urges, let
him do as he pleases; there is no sin; let them marry. But the man 37
who is steadfast in his resolve, who is not driven by necessity,
but has control where his will is concerned, and has determined
to keep his betrothed as she is, will do well. So, then, he who 38
marries his betrothed does well, and yet he who does not marry
will do better.

A woman is bound to her husband as long as he lives; but if he 39
dies, she is free to marry whom she will, only in the Lord. But in 40
my judgement, she is happier if she remains as she is; and I think
that I also have the Spirit of God.

Idol sacrifices

8 Now as to things that have been sacrificed to idols. We are 1
aware that 'we all have knowledge.' 'Knowledge' puffs up; but
love builds up. If any one imagines that he has any knowledge, 2
he never yet came to know as he ought to know; but if any one 3
loves God, that man is known by God. Well now, as to eating 4
things which have been sacrificed to idols, we are aware that an
idol is nothing whatever, and that there is no God but One. If, 5
indeed, there are so-called gods, either in heaven or on earth—
and in fact there are gods many and lords many—yet for us there 6
is but one God, the Father, who is the source of all things, and
for whom we exist, and but one Lord, Jesus Christ, through whom
we and all things exist.

But not every one has this knowledge. Some, through being 7
accustomed to idols hitherto, eat idol sacrifices as such; and their
consciences, being but weak, are polluted. It is true that food will 8
not bring us near to God; we neither lose if we abstain, nor gain
if we eat. But take care lest this liberty of yours should prove any 9
obstacle to the weak. For if any one sees you, who have that 10
knowledge, reclining at table in an idol's temple, will not his
conscience (supposing him to be weak) be emboldened to eat the
food which has been sacrificed to the idol? Why, your knowledge 11
is the ruin of the weak believer—your brother, for whom Christ
died! Besides, when you thus sin against the brethren and wound 12
their weak consciences, you are sinning against Christ. There- 13
fore if food is the cause of my brother's fall, I will eat no

flesh as long as I live, for fear I should cause my brother's fall.

9 Am I not free? Am I not an apostle? Have I not seen Jesus, 1
our Lord? Are you not yourselves the evidence of my work in the
Lord? If to other men I am not an apostle, yet at least I am to 2
you; for your conversion is the seal on my apostleship. That 3
is how I vindicate myself to my critics.

Have we not a right to food and drink? Have we not a right to 4,
take a Christian wife about with us, as the rest of the apostles do
—and the Lord's brothers and Cephas? Or again, is it only 6
Barnabas and myself who have no right to give up working for
our living? What soldier ever serves at his own cost? Who plants 7
a vineyard and yet does not eat the grapes? Or who tends a flock
and yet does not taste their milk?

Am I saying merely what men say? Does not the Law say the 8
same? For in the law of Moses it is written, 9

'THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT
THE GRAIN' (Deut. xxv. 4).

Is God thinking about oxen? Or is it in our interest that He 10
speaks? Of course, it was written in our interest, because the
ploughman is meant to plough, and the thresher to thresh, in the
hope of sharing in the produce.

If we sowed the spiritual grain in you, is it a great thing that 11
we should reap a temporal harvest from you? If other teachers 12
share that right over you, do not we possess it much more? Yet
we have not availed ourselves of the right, but we endure every-
thing patiently rather than cause the least impediment to the
gospel of Christ. Do you not know that those who perform the 13
sacred rites have their food from the sacred place, and that those
who serve at the altar have their share of the altar-gifts? In the 14
same way the Lord also directed those who proclaim the gospel to
get their living by the gospel.

But I have not taken advantage of any of these rights. Nor do 15
I now write with that object so far as I am concerned, for I would
rather die than have anybody make this boast of mine an empty
one. If I preach the gospel, that is nothing for me to boast of; 16
for I feel compelled to do so; alas for me, if I fail to preach it!
And if I do it voluntarily, I have my reward; but if against my 17
will, a stewardship has nevertheless been entrusted to me. What is 18
my reward, then? To make the gospel free of charge when I preach,
so that I do not exhaust my privileges as a Christian preacher.

Though free from all men, I have made myself the slave of all, 19

in the hope of winning as many converts as possible. To the Jews 20
I have become like a Jew in order to win Jews; to men under the
Law as if I were under the Law—although I myself am not—in
order to win those who are under the Law; to men without Law 21
as if I were without law—although I am not without God's
Law—being subject to Christ's law—in order to win those who
are without Law. To the weak I have become weak so as to gain 22
the weak. To all men I have become all things, in the hope that
by all possible means I may save some. And all I do is for the sake 23
of the gospel, that I may get my share in it.

Do you not know that in the foot-race, while the runners all 24
run, only one gets the prize? Run so as to win. But every man in 25
training is temperate in all things. They indeed do this to win a
fading wreath, but we an unfading one. I, then, so run, as with no 26
uncertain aim. I am a boxer who does not beat the air; I bruise 27
my body and make it my slave, lest possibly, after being a herald
to others, I myself should be rejected.

10 For I would have you know, brethren, that our forefathers I
were all of them under the cloud, and all got through the sea.
All were pledged to Moses by baptism in the cloud and the sea. 2
All ate the same spiritual food, and all drank the same spiritual 3, 4
drink; for they drank from the spiritual rock that went with
them—and that rock was Christ. But with most of them God 5
was not well pleased; for they were laid low in the desert.

And this serves as a warning to us, not to hanker as they did 6
after evil. And you must not be idolaters, as some of them were, 7
as it is written,

'THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO
PLAY' (Exod. xxxii. 6).

Nor may we be licentious, as some of them were, and on a 8
single day twenty-three thousand of them fell. And let us not 9
try the Lord's forbearance, as some of them did, and they were
destroyed by serpents. And do not grumble, as some of them did, 10
and they were destroyed by the Destroyer. All this happened to 11
them by way of warning; but it was recorded by way of ad-
monition to us who live in the last days of the world.

So, then, let the man who thinks he stands secure beware of 12
falling. No temptation has overtaken you but such as is common 13
to men; and God is faithful and will not allow you to be tempted
beyond your strength; but when the temptation comes, He will
also provide the way out, so that you may be able to bear it.

Therefore, my dear friends, keep clear of idolatry. I speak as 14,
to men of sense; judge for yourselves what I say. The cup of 15,
blessing which we bless, does it not mean participation in the 16
blood of Christ? The bread which we break, does it not mean
participation in the body of Christ?

Since there is one bread, we, many as we are, are one body; 17
we all of us share in that one bread. Look at Israel—the nation. 18
Are not those who eat the sacrifices partakers in the altar? Do I 19
mean that a thing sacrificed to an idol is anything, or that an idol
is anything? No, but what men sacrifice, they sacrifice to demons, 20
not to God; and I would not have you prove partakers with
demons. You cannot drink the Lord's cup and the cup of demons: 21
you cannot be partakers both in the table of the Lord and in the
table of demons. Or are we arousing the Lord to jealousy? 22
Are we stronger than He is?

'Everything is allowable,' but not everything is profitable. 23
'Everything is allowable,' but everything does not edify. Let no 24
one seek his own good, but let each seek that of his fellow man.

Anything that is sold in the market eat, and ask no questions 25
for conscience' sake; for THE EARTH IS THE LORD'S, AND ALL THAT 26
IT CONTAINS (Ps. xxiv. 1). If an unbeliever invites you and you con- 27
sent to go, eat whatever is put before you, and ask no questions
for conscience' sake. But if any one tells you, 'This food has been 28
offered in sacrifice,' abstain from eating it for the sake of him who
warned you, and for conscience' sake—I mean his conscience, 29
not your own. For why is my personal freedom to be decided by
another man's conscience? If I partake with a grateful heart, why 30
am I to be maligned in regard to a thing for which I give thanks?

Whether, then, you eat or drink, or whatever you do, let 31
everything be done to the glory of God.

Do not be causes of stumbling either to Jews or to Greeks or 32
to the church of God. That is how I too seek in everything the 33
approval of all men, not aiming at my own profit, but at that of
the many, in the hope that they may be saved. 11 Be imitators 1
of me, as I myself am an imitator of Christ.

Now I commend you for remembering me in everything, and 2
for keeping my instructions just as I delivered them to you.
I would have you know, however, that of every man Christ is the 3
head, that the head of a woman is her husband, and that the head
of Christ is God. A man who wears a veil when praying or 4
prophesying dishonours his head; but a woman who prays or 5

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prophesies with her head uncovered dishonours her head, for she is exactly the same as a woman who is shorn.

If a woman will not wear a veil, let her also cut off her hair. But 6 since it is a dishonour to a woman to have her hair cut off or to be shaved, let her wear a veil. For a man ought not to have a veil on 7 his head, since he is the image and glory of God; while woman is the glory of man. Man does not originate from woman, but 8 woman from man. For man was not created for woman's sake, 9 but woman for man's. That is why a woman ought to have on her 10 head a symbol of subjection, because of the angels. Yet, in the 11 Lord, woman is not independent of man nor man of woman. For just as woman originates from man, so also man has his birth 12 through woman; but everything comes ultimately from God.

Judge for yourselves: is it seemly for a woman to pray unveiled 13 to God? Does not nature itself teach you that if a man has long 14 hair, it is a dishonour to him; but that if a woman has long hair, 15 it is her glory, because her hair was given her for a covering? But 16 if any one is inclined to be contentious on the point, we have no such custom, nor have the churches of God.

Matters relating to Christian worship

But while giving you this injunction I cannot praise you, in 17 that you meet together not for the better but for the worse. In 18 the first place, I hear that when you meet as a church there are divisions among you; and I partly believe it. For there must 19 necessarily be differences of opinion among you, in order to show who are the men of worth among you.

When, however, you meet together, there is no eating the 20 Supper of the Lord; for every one seizes first his own supper, 21 and one remains hungry, while another drinks to excess. Why, 22 have you no homes in which to eat and drink? Or would you show your contempt for the church of God and shame those who are poor? What shall I say to you? Shall I praise you? In this matter I do not praise you.

For it was from the Lord that I received what in turn I handed 23 on to you—that the Lord Jesus, on the night He was betrayed, took bread, and after giving thanks, He broke it and said, 24 ‘This is my body which is broken for you. Do this in memory of me.’

In the same way when the meal was over, He also took the cup. 25 ‘This cup,’ He said, ‘is the new covenant as sealed with my blood. Do this, every time that you drink it, in memory of me.’

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For every time that you eat this bread and drink from the cup, 26
you proclaim the Lord's death—until He comes. Whoever, 27
therefore, eats the bread or drinks from the cup of the Lord in an
unworthy manner sins against the body and blood of the Lord.
Let a man examine himself, and having done that, let him eat the 28
bread and drink from the cup. For any one who eats and drinks, 29
if he fails to understand the body, eats and drinks to his own
condemnation. That is why many among you are sickly and out 30
of health, and why not a few die. If, however, we understood our- 31
selves aright, we should not be judged. But when we are judged 32
by the Lord, chastisement follows, to save us from being con-
demned along with the world.

So then, brethren, when you come together for this meal, 33
wait for one another. If any one is hungry, let him eat at home; 34
so that your coming together may not lead to judgement.

The other matters I will deal with when I come.

12 Now about spiritual gifts, brethren, I would not have you 1
ignorant. You know that when you were heathens you went 2
astray after dumb idols, wherever you might be led. For this 3
reason I inform you that no one speaking under the influence of
the Spirit of God says, 'Jesus is accursed,' and that no one is able
to say, 'Jesus is Lord,' except under the influence of the Holy
Spirit.

Now there are various kinds of gifts, but there is the same 4
Spirit; various kinds of official service, and yet the same Lord; 5
various kinds of effects, and yet the same God who produces all 6
the effects in each person. But to each a manifestation of the 7
Spirit has been granted for the common good. To one the word 8
of wisdom has been granted through the Spirit; to another the
word of knowledge by the will of the same Spirit; to one, in the 9
same Spirit, special faith; to another various gifts of healing, in
the one Spirit; to another the exercise of miraculous powers; to 10
another the gift of prophecy; to another the power of discrimin-
ating between spirits; to one varieties of the gift of 'tongues'; to
another the interpretation of tongues. But all these results are 11
brought about by one and the same Spirit, allotting them to each
individually as He pleases.

For just as the body is one and yet has many parts, and all its 12
parts, many as they are, constitute but one body, so it is with
Christ. In fact, in one Spirit all of us—whether Jews or Greeks, 13

slaves or free men—were baptized to form one body; and we were all imbued with one Spirit.

The body does not consist of one part, but of many. Were the 14,
foot to say, 'Because I am not a hand, I am not a part of the body,' 15
that would not make it any the less a part of the body. Or were the 16
ear to say, 'Because I am not an eye, I am not a part of the body,'
that would not make it any the less a part of the body. If the whole 17
body were an eye, where would the hearing be? If the whole
body were an ear, where would the smelling be? But, as it is, God 18
has arranged the parts in the body—every one of them—as He has
seen fit. If they were all one part, where would the body be? 19
But, in fact, there are many parts and but one body. 20

It is also impossible for the eye to say to the hand, 'I do not 21
need you'; or again for the head to say to the feet, 'I do not need
you.' So far from that, even those parts of the body which seem 22
somewhat feeble are yet indispensable; and those which we deem 23
less honourable we clothe with additional honour; and so our
ungraceful parts come to have additional grace, while our graceful 24
parts have no need of it. No, God in building up the body has
bestowed additional honour on the part that came short, that there 25
might be no disunion in the body, but that all the members
might entertain the same anxiety for one another. And if one 26
part suffers, every other part suffers with it, or if one part is
honoured, every other part shares in the joy.

Now, you are the body of Christ, and individually members 27
of it. And by God's appointment there are in the church, first 28
apostles, secondly prophets, thirdly teachers. Then come
miraculous powers, and then ability to cure diseases or render
assistance, or powers of organization, or varieties of the gift of
tongues. Are all apostles? Are all prophets? Are all teachers? 29
Have all miraculous powers? Have all ability to cure diseases? 30
Do all speak in tongues? Do all interpret? But ever seek to excel 31
in the greater gifts.

And still I have to show you a more excellent way.

13 If I can speak with the tongues of men and of angels, but 1
have not love, I am a blaring trumpet or a clanging cymbal. Or if 2
I can prophesy and am versed in all mysteries and all knowledge,
and have such absolute faith that I can remove mountains, but
have not love, I am nothing. And if I use all I have to feed the 3
poor, and give up my body to be burned, but have not love, it
profits me nothing.

Love is forbearing and kind. Love knows no jealousy. Love 4
does not brag; is not conceited. She is not unmannerly, nor selfish, 5
nor irritable, nor mindful of wrongs. She does not rejoice in 6
injustice, but joyfully sides with the truth. She can overlook 7
faults. She is full of trust, full of hope, full of endurance.

Love never fails. But if there are prophecies, they will come to 8
an end; if there are tongues, they will cease; if there is knowledge,
it will come to an end. For our knowledge is partial, and so is our 9
prophesying; but when that which is perfect is come, all that is 10
partial will come to an end. When I was a child, I talked like a 11
child, thought like a child, reasoned like a child: now that I have
become a man, I have put an end to childish ways. For at present 12
we see things as in a mirror, obscurely; but then we shall see face
to face. At present I gain but partial knowledge, but then I shall
know fully, even as I am fully known. And so there remain faith, 13
hope, love—these three; but of these the greatest is love.

14 Make love your quest, and be eager for spiritual gifts, but 1
chiefly for prophecy. For he who speaks in a tongue is not 2
speaking to men, but to God; for no one understands him; but in
the Spirit he speaks divine secrets. But he who prophesies speaks 3
to men words of edification, encouragement, and comfort. He 4
who speaks in a tongue edifies himself, but he who prophesies
edifies the Church. I should like you all to speak in tongues, but 5
yet more that you should prophesy. The man who prophesies is
superior to him who speaks in tongues, except when the latter
interprets in order that the Church may receive edification. But 6
as things are, brethren, if I come to you speaking in tongues, what
good shall I do you, unless I address you with a revelation or
knowledge or prophecy or teaching?

If inanimate things—flutes or harps, for instance—though they 7
yield a sound, yet make no distinction in the notes, how shall the
tune which is played on the flute or the harp be known? If the 8
bugle, again, gives an uncertain sound, who will prepare for
battle? And so with you; if with the tongue you fail to utter in- 9
telligible words, how will people know what you are saying? You
will be talking to the winds.

There are, we will suppose, so many languages in the world, 10
and none without a meaning. If, then, I do not know the meaning 11
of the language, I shall seem to the speaker, and he to me, to be a
foreigner. Therefore, seeing that you are ambitious for spiritual 12
gifts, seek to excel in them, so as to edify the church.

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So let a man who has the gift of tongues pray for the power of
 interpreting them. For if I pray in a tongue, my spirit prays, but
 my understanding is barren. What then follows? I will pray with
 my spirit, and I will pray with my understanding also. I will sing
 praise with my spirit, and I will sing praise with my under-
 standing also. Otherwise, if you bless God in spirit only, how
 shall any one who lacks the gift say 'Amen' to your thanksgiving
 when he does not know what you mean? You are giving thanks
 rightly enough, and yet your neighbour is not edified. I speak in
 tongues, thank God, more than all of you; but in the church
 I would rather speak five words with my understanding, so as to
 instruct others also, than ten thousand words in a tongue.

Brethren, do not be mentally children. As regards evil indeed
 be babes, but in intelligence be mature. In the Law it is written,
 '“BY MEN OF OTHER TONGUES AND BY THE LIPS OF OTHERS WILL
 I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN
 TO ME”' (Isa. xxviii. 11, 12), says the Lord. This shows that the
 gift of tongues is intended as a sign not to those who believe but
 to unbelievers, whereas prophecy is intended not for unbelievers
 but for those who believe. Accordingly, if the whole church has
 assembled together and all are speaking in tongues, and there
 come in some who lack the gift, or unbelievers, will they not say
 that you are mad? If, on the other hand, every one is prophesying,
 and an unbeliever or one who lacks the gift comes in, he is con-
 victed by all; he is sifted by all, and the secrets of his heart are
 brought to light. And thus he will fall on his face and worship
 God, pronouncing that truly God is among you.

What then, brethren? Whenever you assemble, there is not one
 of you who is not ready either with a song of praise, a sermon, a
 revelation, a tongue, or an interpretation. Let everything be done
 with a view to edification. If there is speaking in a tongue, only
 two or at the most three should speak, one at a time, and one
 should interpret; or if there is no interpreter, let the speaker be
 silent in the church, speaking to himself and to God. Let two
 or three prophets speak, and let the rest judge. And if anything is
 revealed to some one else who is seated, let the first be silent.
 For you can all prophesy one by one, so that all may learn and all
 be encouraged: the spirits of prophets are under their own
 control. For God is not a God of disorder, but of peace, as He is in
 all the churches of the saints.

Let women be silent in the churches, for they are not per-
 mitted to speak. They must be subordinate, as the Law also says;

and if they wish to learn anything, they should ask their own 35
husbands at home. For it is disgraceful for a woman to speak in
church.

Was it from you that God's word first went forth, or is it to you 36
only that it has come?

If any one reckons himself a prophet or a man with spiritual 37
gifts, let him recognize as the Lord's command what I am now
writing to you. But if any one is ignorant, let him be ignorant. 38

In conclusion, my brethren, be eager to prophesy, and do not 39
check speaking with tongues; only let everything be done in a 40
becoming and orderly manner.

The resurrection of the dead

15 Now let me recall to you, brethren, the gospel which I 1
preached to you, which you accepted, and in which you stand;
through which also you are saved, if you hold to the substance 2
of my preaching—unless indeed your faith was mere caprice.
I transmitted to you before all else what had also been transmitted 3
to me, that Christ died for our sins in accordance with the
scriptures; that He was buried; that He rose on the third day in 4
accordance with the scriptures, and was seen by Cephas, and then 5
by the Twelve. Afterwards He was seen by more than five 6
hundred brethren at once, most of whom are still alive, although
some of them have died. Afterwards He was seen by James, and 7
then by all the apostles. And last of all He appeared to me also, to 8
this abortion, so to speak, of an apostle.

For I am the least of the apostles, and am not fit to be called 9
an apostle, because I persecuted the church of God. But by the 10
grace of God I am what I am, and the grace He bestowed upon
me did not prove ineffectual. I laboured more strenuously than all
of them: yet it was not I, but God's grace helping me. Whether, 11
then, it is I or they, this is the way we preach and the way that
you came to believe.

But if we preach that Christ rose from the dead, how is it that 12
some of you say that there is no such thing as a resurrection of the
dead? If there is no such thing as a resurrection of the dead, not 13
even Christ has risen. And if Christ has not risen, then our 14
preaching is in vain, and your faith also is in vain. Further, we 15
are shown to be bearing false witness about God, because we have
testified that God raised Christ, whom He did not raise, if in fact
dead men do not rise. For if dead men do not rise, then Christ 16
has not risen; and if Christ has not risen, your faith is of no avail: 17

you are still in your sins. It follows also that those who have fallen 18
asleep in Christ have perished. If we have had our hope in Christ 19
in this life, and nothing more, we are the most pitiable of all men.

But, in reality, Christ has risen from the dead—the first of those 20
who are asleep. For seeing that death came through man, through 21
man comes also the resurrection of the dead. Just as in Adam all 22
die, so also in Christ all will be made alive again. But each in his 23
own order—Christ first, and afterwards Christ's people at His
return. After that comes the end, when He is to surrender the 24
kingship to God the Father, when He has abolished all other
government and all other authority and power. For He must be 25
King until He has put all His enemies under His feet (Ps. viii. 6;
cx. 1). The last enemy that is to be abolished is death; for God 26,
has put all things under His feet. And when He says, 'All things 27
are put under,' obviously this does not include Him who has put
them all under Him. But when all things have been put under 28
Him, then the Son Himself will also come under Him who has
put all things under Him, in order that GOD may be all in all.

Otherwise what will those do who are baptized for the dead? 29
If the dead do not rise at all, why are they baptized for them?
Why also do we apostles take such risks every hour? I risk death 30,
day by day. I affirm this, brethren, by my glorying in you, as I 31
justly do, in Christ Jesus our Lord. If from merely human 32
motives I have fought with wild beasts in Ephesus, what profit is
it to me? If the dead do not rise, let us eat and drink, for to-
morrow we are to die (Isa. xxii. 13). Do not deceive yourselves: 33

'Bad companionships spoil good morals.'

Return to a truly sober mind, and cease to sin; for some have no 34
knowledge of God. I say this to your shame.

But some one will say, 'How do the dead rise? And with what 35
kind of body do they come back?' Foolish man! the seed you 36
yourself sow does not come to life unless it dies; and what 37
you sow is not the body which is to be, but a bare grain of wheat
(it may be) or of something else, and God gives it a body as He 38
pleases, and to each kind of seed a body of its own. All flesh is not 39
the same: there is human flesh, and flesh of cattle, of birds, and
of fishes. There are celestial bodies and also earthly bodies, but 40
the glory of the celestial is one thing, and that of the earthly is
another. There is one glory of the sun, another of the moon, 41
and another of the stars: star differs from star in glory.

It is the same with the resurrection of the dead. The body is 42
sown perishable, it rises imperishable; it is sown in dishonour, it 43

rises in glory; it is sown in weakness, it rises in power; it is sown 44
 an animal body, it is raised a spiritual body. Just as there is an
 animal body, so there is also a spiritual body. Thus too it is 45
 written, 'THE FIRST MAN ADAM BECAME A LIVING BEING' (Gen.
 ii. 7); the last Adam a life-giving Spirit. Yet it is not the spiritual 46
 that comes first, but the animal; then the spiritual. The first man 47
 is a man of earth, of dust; the second man is from heaven. What 48
 the man of dust is, that also are those who are of dust; and what
 the heavenly One is, that also are those who are heavenly. As we 49
 have worn the likeness of the man of dust, we shall also wear the
 likeness of the heavenly One.

But this I tell you, brethren, flesh and blood cannot inherit the 50
 Kingdom of God, nor shall the perishable inherit the imperish-
 able. See, I will tell you a secret: we shall not all sleep, but we 51
 shall all be changed, in a moment, in the twinkling of an eye, at 52
 the last trumpet call; for the trumpet will sound, and the dead will
 rise imperishable, and we shall be changed. For this perishable 53
 nature must clothe itself with the imperishable, and this mortality
 must clothe itself with immortality. Now when this perishable 54
 nature has put on the imperishable, and this mortality has put on
 immortality, then shall the words of scripture be fulfilled,
 'DEATH HAS BEEN SWALLOWED UP IN VICTORY' (Isa. xxv. 8).
 'WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY 55
 STING?' (Hos. xiii. 14). Now sin is the sting of death, and the 56
 Law is the stronghold of sin; but God be thanked who gives us 57
 the victory through our Lord Jesus Christ! Therefore, my 58
 beloved brethren, be firm, immovable, abounding at all times in
 the work of the Lord, knowing that your toil is not fruitless in
 the Lord.

The poor in Jerusalem

16 As to the collection for the saints, what I have directed 1
 the churches of Galatia to do, you must do also. On the first 2
 day of the week, let each of you put by and keep any profit he
 may have made; so that there may be no collections made after
 I have come. And when I arrive, whatever brethren you approve 3
 I will send with letters to carry your kind gift to Jerusalem. And 4
 if it is worth while for me also to go, they shall go with me.

Personal matters, and farewell

I shall come to you after passing through Macedonia; for I am 5
 going to pass through Macedonia; and I shall make some stay 6

I CORINTHIANS XVI

perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel. For I do not wish to see you just now merely in passing; if the Lord permits, I hope to remain some time with you. I shall remain in Ephesus, however, until Pentecost, for a door that offers wide and effective service stands open before me, and there are many opponents.

If Timothy comes, see that his intercourse with you may be free from fear; for he is engaged in the Master's work just as I am. Therefore let no one slight him, but do you help him forward in peace to join me; for I am waiting for him with others of the brethren.

As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you; but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.

Be alert; stand firm in the faith; acquit yourselves like men; be strong. Let all that you do be done from love.

I beseech you, brethren—you know the household of Stephanas, how they were the earliest Greek converts, and have devoted themselves to the service of the saints—do you show deference to such men, and to every one who shares their work and toils hard. It is joy to me that Stephanas, Fortunatus, and Achaicus have arrived, because they have supplied what was wanting on your part. They have refreshed my spirit, and yours. Acknowledge the worth of such men as these.

The churches of Asia send you greetings; and Aquila and Prisca send you hearty greetings in the Lord, together with the church which meets at their house. The brethren all send greetings to you. Greet one another with a holy kiss.

The greeting of me—Paul—with my own hand. If any one does not love the Lord, let him be accursed. Marana tha (OUR LORD, COME!). The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

The apostle and his readers

1 Paul, an apostle of Christ Jesus by the will of God—and 1
our brother Timothy, to the church of God in Corinth, with all
the saints throughout Greece: grace and peace to you from God 2
our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the 3
Father of mercies and God of all comfort. He comforts us in all 4
our affliction so that we may be able to comfort those who are in
any kind of affliction by the comfort with which we ourselves are
comforted by God. For as we have more than our share of 5
suffering for Christ, so also through Christ we have more than
our share of comfort. But if we endure affliction, it is for your 6
comfort and salvation; and if we receive comfort, it is for your
comfort—the feeling you acquire when you steadfastly endure the
same sufferings as we also endure. And our hope for you is firm; 7
for we know that as you are sharers in the sufferings, so you are
also sharers in the comfort.

About our affliction which came upon us in the province of 8
Asia, we would have you know, brethren, that we were exceed-
ingly depressed, quite beyond endurance, so that we renounced all
hope even of life. Nay, we had the presentiment of death within 9
ourselves, in order that our confidence may repose, not on our-
selves, but on God who raises the dead. He rescued us from so 10
imminent a death, and will do so again; and we have a firm hope
in Him that He will still rescue us, while you lend us your aid 11
by entreaty for us, so that thanksgivings may rise from many on
our behalf for the boon granted to us at the intercession of many.

The reason of our boasting is this—the witness of our own 12
conscience that it has been in holiness and with pure motives
before God, not with worldly wisdom but by the grace of God,
that we have conducted ourselves in the world, and above all in
our relations with you. We write to you nothing different from 13
what you read, or indeed recognize as true, and will, I trust,
recognize to the end; just as you have partly recognized that we 14
are your reason for boasting, as you will be ours, on the day of
Jesus our Lord.

2 CORINTHIANS I—II

It was with this confidence that I intended to visit you first—so 15
that you might receive a twofold joy—and to come your way into 16
Macedonia and to return from Macedonia to you, and so be
helped forward by you to Judaea. Well, did I show any levity in 17
this? Or the plans which I form—do I form them on worldly
principles, so that it should be, ‘Yes, yes,’ and then ‘No, no’ with
me?

As certainly as God is faithful, our language to you is not 18
‘yes’ and ‘no.’ For the Son of God, Jesus Christ, who was pro- 19
claimed among you by us, by Silvanus and Timothy and myself—
did not show Himself ‘yes’ and ‘no’: it is always ‘yes’ with Him.
For all the promises of God have their ‘yes’ in Him; and there- 20
fore through Him also we utter the ‘Amen’ to the glory of God.
But He who confirms us as well as you in union with Christ, and 21
has anointed us, is God, and He has also set His seal upon us, 22
and has put His Spirit into our hearts as a guarantee.

But I call God as my soul’s witness that it was to spare you that 23
I gave up my visit to Corinth. Not that we would domineer over 24
your faith; we would rather assist your joy; for as to your faith
you stand firm.

2 But I have resolved not to make a painful visit to you again. 1
For if I give you pain, who then is there to gladden me, but the 2
persons to whom I give pain? And I wrote that in order that when 3
I came I might not suffer pain from those who ought to give me
joy, confident in all of you that my joy is the joy of you all. For 4
with many tears I wrote to you, in deep affliction and anguish of
spirit, not in order to pain you, but in the hope of showing you
how brimful my heart is with love for you.

Now if any one has given pain, he has given it not so much to 5
me, as, in some degree—I have no wish to exaggerate—to all of
you. For such a person the punishment inflicted by the majority 6
is enough. So that you may now take the opposite course and 7
forgive and comfort him, lest perhaps he be driven to despair by
his excess of grief. I beg you therefore fully to reinstate him in 8
your love. For I wrote with this object in view—to test whether 9
you were obedient in every respect. When you forgive a man an 10
offence I also forgive it; for in fact what I have forgiven, if I have
forgiven anything, has been for your sakes, in the presence of
Christ, for fear Satan should gain an advantage over us. For we 11
are not ignorant of his devices.

Now when I came to Troas to spread the gospel of Christ, 12

2 CORINTHIANS II—III

even though in the Lord's providence a door stood open before me, yet I had no relief for my spirit, because I did not find my brother Titus, so I bade them farewell and went on into Macedonia. But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him. For we are a fragrance of Christ grateful to God in those being saved and in those perishing; to the one an odour of death that leads to death, and to others an odour of life that leads to life. And for such service as this who is competent? Unlike most teachers, we do not hawk God's word for gain; but with sincerity, as sent by God, in God's presence we speak in Christ.

3 Do you say that we are beginning to commend ourselves once more? Or do we need, as some do, letters of recommendation to you or from you? Our letter is yourselves—written on our hearts and known and read by all men. For you show that you are a letter of Christ penned by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on human hearts as tablets.

Such is the confidence which we have through Christ toward God; not that of ourselves we are competent to decide anything of our own judgement, but our competency comes from God. He has also made us competent servants of a new covenant, which is not a written code but a Spirit; for the written code kills, but the Spirit gives life.

But if the service that brings death—its code being engraved in writing upon stones—came with glory, so that the children of Israel could not look steadily on the face of Moses because of the brightness of his face—a transient lustre; will not the service of the Spirit be far more glorious? For if the service which pronounces doom had glory, far more glorious still is the service which offers righteousness. For, in fact, that which was so glorious (Exod. xxxiv. 30, LXX) has no glory at all in comparison with the surpassing glory. For if that which was to be abolished came with glory, much more is that which is permanent arrayed in glory.

With such a hope as this, then, we speak without reserve, unlike Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory. But indeed their minds had grown dense; for to this day during the reading of the Old Testament the

2 CORINTHIANS III—IV

same veil remains unlifted, because it is in Christ that it is to be abolished. Yes, to this day, whenever Moses is read, a veil lies upon their hearts. But whenever they return to the Lord, the veil is withdrawn (Exod. xxxiv. 34; LXX). 15 16

Now the Lord means the Spirit; and where the Spirit of the Lord is, freedom is. But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit. 17 18

4 Therefore, while engaged in this service, as we have experienced mercy we do not lose heart. We have renounced the secrecy which means shame. We do not deal in cunning, nor do we adulterate God's word; but by clear statement of the truth we commend ourselves to every human conscience before God. If, indeed, our gospel is veiled, the veil is on the heart of those who are perishing, in whom the god of this world has blinded their unbelieving minds so as to shut out the radiance of the gospel of the glory of Christ, who is the image of God. (For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for the sake of Jesus.) For the God who said, 'Out of darkness light shall shine,' is He who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 1 2 3 4 5 6

But we have this treasure in fragile earthen pots, in order that the surpassing greatness of the power may be seen to be God's and not to come from us. At all points we are hard pressed, yet not hemmed in; perplexed, yet not at our wits' end; pursued, yet not forsaken; struck down, yet not destroyed; always carrying about in our bodies the putting to death of Jesus, so that in our bodies the life of Jesus also may be manifest. For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in our mortal nature the life of Jesus also may be manifest. Thus death is at work in us, but life in you. 7 8 9 10 11 12

But as we have that same Spirit of faith of which it is written, 'I BELIEVED, AND THEREFORE I SPOKE' (Ps. cxvi. 10), we too believe; therefore we also speak. For we know that He who raised the Lord Jesus will raise us also with Jesus, and will set us with you in His presence. For everything is for your sakes, in order that grace may increase with the increased number of its recipients, and so provoke abundant thanksgiving to the glory of God. 13 14 15 16

2 CORINTHIANS IV—V

Therefore we do not lose heart. But, even though our outward 16
man does waste away, yet our inward man is renewed day by day.
For our light and transitory affliction is achieving for us, beyond 17
all proportion, an eternal weight of glory—if we look not at the 18
seen, but at the unseen; for the seen is temporary, but the unseen
is eternal.

5 For we know that if the mere tent, which is our earthly 1
house, is taken down, we have in heaven a building from God, a
house not made by human hands, but eternal. In this one, indeed, 2
we sigh, because we long to put on over it our dwelling which
comes from heaven—sure that, when we have put it on we shall 3
not be found unclothed. Yes, we who are in this tent do sigh 4
under our burdens, not that we wish to lay aside our tent, but
rather to put the other over it, so that our mortality may be
absorbed in life. And He who formed us for this very purpose 5
is God, who has given us His Spirit as guarantee.

We have therefore an unfailing confidence. We know that 6
while we are at home in the body we are away from the Lord;
for we guide ourselves by faith and not by external appearance. 7
So we have confidence, and we should be better pleased to leave 8
our home in the body and make our home with the Lord. For 9
this reason also we make it our aim, whether in our home or away,
to please Him. For we must all of us appear before Christ's 10
judgement-seat in our true light, in order that each may receive
an award for his actions in this life, in accordance with what he
has done, whether it be good or bad.

Knowing, then, what the fear of the Lord means, we endeavour 11
to win men, and to God our motives are clear, and I hope clear
also to you in your own consciences. We are not commending 12
ourselves again to you, but are furnishing you with a ground of
boasting on our behalf, so that you may have a reply ready for
those who boast openly but yet insincerely. For if we have been 13
beside ourselves, it has been towards God; or if we are in our
senses, it is for your good. For the love of Christ overmasters us, 14
since we are convinced of this, that One died for all, hence they
all died, and that He died for all in order that the living may no 15
longer live to themselves, but to Him who for them died and
rose again.

Therefore for the future we know no one simply as a man. 16
Even if we have known Christ simply as a man, yet now we do so
no longer. So if any one is in Christ, he is a new creature: the old 17

2 CORINTHIANS V—VI

state of things has passed away; a new has come. And all this is 18
from God, who has reconciled us to Himself through Christ, and
has appointed us ministers of this reconciliation, to tell how in 19
Christ God was reconciling the world to Himself, not charging
men's transgressions to their account, and how He has deposited
with us the message of this reconciliation.

As Christ's ambassadors, therefore, we speak, seeing that God is 20
making entreaty through us: we entreat you on Christ's behalf,
be reconciled to God. He has made Him who knew nothing of 21
sin to be sin for us, in order that in Him we may become the
righteousness of God. **6** And as God's fellow workers, we 1
entreat also that God's grace be not received in vain by you. For 2
He says, 'AT AN ACCEPTABLE TIME I HAVE LISTENED TO YOU, AND
ON A DAY OF SALVATION I HAVE SUCCOURED YOU' (Isa. xlix. 8). See,
now is the acceptable time! Now is the day of salvation!

We give no cause for stumbling of any sort, lest our ministry 3
should incur discredit. On the contrary, we seek to commend our- 4
selves as God's servants in every way—by great endurance, by
afflictions, distresses, anguish; in floggings, imprisonments, 5
tumults; by toil, sleeplessness, hunger and thirst; by purity, 6
knowledge, patience, kindness, by the Holy Spirit, by sincere
love; by truthful speech, by the power of God; by the weapons 7
of righteousness in right hand and left; through honour and 8
ignominy, through calumny and praise: regarded as impostors,
and yet true men; as unknown, yet well known; as dying, and 9
behold we are yet alive; as chastised, but not done to death; as 10
grieved, but always joyful; as poor, but enriching many; as
having nothing, yet possessing everything.

To you, Corinthians, we speak frankly: we have opened our 11
hearts to you. There is no lack of room for you in us; the lack of 12
room is in your own affection. Then as a fair return—I speak as 13
to my children—let your hearts be opened also.

[Avoid unsuitable connexions with unbelievers. For what is 14
there in common between righteousness and lawlessness? Or
what partnership has light with darkness? What harmony can 15
exist between Christ and Belial? Or what participation has a
believer with an unbeliever? And what compact has the temple 16
of God with idols? For we are the temple of the living God; as
God has said, 'I WILL DWELL AMONG THEM, AND HOLD INTER-
COURSE WITH THEM; AND WILL BE THEIR GOD, AND THEY SHALL
BE MY PEOPLE' (Lev. xxvi. 12; Ezek. xxxvii. 27).

Therefore,

“COME OUT FROM AMONG THEM AND SEPARATE YOURSELVES,”
SAYS THE LORD, “AND TOUCH NOTHING UNCLEAN; AND I WILL
RECEIVE YOU, AND WILL BE A FATHER TO YOU, AND YOU SHALL
BE MY SONS AND DAUGHTERS,” SAYS THE LORD ALMIGHTY’ (Isa.
lii. 11; Hos. i. 10; Isa. xliii. 6).

7 Having therefore these promises, beloved, let us cleanse
ourselves from all defilement of body and of spirit, and attain to
holiness through the fear of God.]

Make room for us in your hearts. We have wronged no one, we
have ruined no one, we have overreached no one. I do not say
this as blaming you, for, as I have already said, you have such
a place in our hearts that we would die with you or live with
you. I have great confidence in you: loudly do I boast of you.
I am filled with comfort: my heart overflows with joy amid all
our affliction.

For even after our arrival in Macedonia we could get no relief
for body or mind. We were greatly harassed; there were conflicts
without and fears within. But God, who comforts the down-
cast, comforted us by the coming of Titus, and not by his coming
only but also by the comfort he had on your account, as he re-
ported to us your eager affection, your grief, and your jealousy
on my behalf, so that I rejoiced more than ever.

For if I did give you pain by my letter, I do not regret it; if I
did regret it (for I see that that letter, if only for a time, gave
you pain), now I rejoice, not in your pain, but because the pain
led to repentance; for your pain was such as God accepts, so that
you received no injury from us in any respect. For the pain God
accepts produces repentance not to be regretted, leading to
salvation; but the pain of the world finally produces death. For
mark this very pain that God accepts, what earnestness it has
called forth in you, what self-defence, what indignation, what
alarm, what longing affection, what jealousy, what requital of
wrong! You have completely wiped away reproach from your-
selves in the matter. So then, though I wrote to you, it was not
because of him who did the wrong, nor him who suffered it, but
in order to make clear among you your earnest care for us in the
sight of God.

For this reason we feel comforted; and—in addition to our
own comfort—we have been filled with all the deeper joy at the
joy of Titus, because his spirit has been set at rest by you all. For

however I may have boasted to him about you, I have not been shamed; but as all we have said to you is true, so also our boasting before Titus about you has proved true. And his affection is all the more drawn to you when he calls to mind the obedience of you all, how with fear and trembling you received him. I rejoice that I have complete confidence in you.

Help for the poor in Jerusalem

8 But, brethren, we desire to let you know of the grace of God which has been bestowed on the churches of Macedonia; how, amid a trial of great affliction, their abundant joy even in their deep poverty has overflowed in the wealth of their liberality. I testify that to the extent of their power, and even beyond their power, they have of their own choice given help. With earnest entreaty they begged from us the favour of sharing in this service to the saints. They indeed exceeded our expectations. First of all they gave themselves to the Lord and to us as God willed. This led us to urge Titus that, as he had been the one who began the work, so he should complete among you this act of beneficence also. Well, as you are eminent in everything, in faith and speech and knowledge and all zeal, and in your love for us, see that this beneficent spirit also flourishes in you.

I am not saying this by way of command, but to test by other men's earnestness the genuineness of your love also. For you know the grace of our Lord Jesus Christ—how for your sakes He became poor, though He was rich, in order that you through His poverty might become rich. But in this matter I give my opinion; for this is to your advantage, seeing that you were the first, not merely to act, but even to form the purpose a year ago.

And now complete the act also, in order that your readiness of will may be matched by execution in proportion to your means. For if the readiness is forthcoming, the gift is acceptable according to what a man has, and not what he has not. Not that others are to have relief while you are hard pressed, but that by way of reciprocity your surplus should at the present juncture contribute to their deficiency, in order that their surplus may in turn contribute to your deficiency, so that there may be reciprocity. As it is written, 'HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE' (Exod. xvi. 18).

But thanks be to God that He inspires the heart of Titus with the same interest in you; he welcomed our request, and being in

very earnest comes to you of his own choice. And we send with 18
 him the brother whose praises for his preaching the gospel are
 sounded throughout all the churches. And more than that, he 19
 was chosen by the vote of the churches to travel with us, in our
 administration of this generous gift, to promote the Lord's glory
 and gratify our own desire. For we are taking steps to prevent 20
 any one from blaming us in respect to these liberal contributions
 which we are administering. We aim at appearing honourable in 21
 the sight not only of God, but also of men.

And we send with them our brother, whom we have often in 22
 many matters proved to be zealous, and now far more zealous
 through the strong confidence which he has in you.

As for Titus, he is my partner and comrade in my labours for 23
 you. And as for our brethren, they are apostles of churches, and
 are the glory of Christ. Exhibit therefore to the churches an 24
 evidence of your love and a vindication of our boasting to these
 brethren about you.

9 As to this service to the saints, it is really unnecessary for 1
 me to write to you. For I know your readiness, of which I boast 2
 of you to the Macedonians, pointing out that for a whole year
 Greece has been ready; and your ardour has stimulated the
 majority of them. Still, I send the brethren in order that in this 3
 matter our boast about you may not prove hollow; so that, as I
 told them, you may be ready; for fear that if any Macedonians 4
 come with me and find you unprepared, we—not to say your-
 selves—should be put to shame by this confidence of ours. I have 5
 thought it necessary therefore to request these brethren to visit
 you first, and to make sure beforehand that your promised bene-
 faction may be ready as a benefaction, and not as something
 extorted from you.

But note this: he who sows thinly will also reap thinly, and he 6
 who sows bountifully will also reap bountifully. Let each con- 7
 tribute as he has decided in his own mind, and not with pain
 or constraint, 'IT IS A CHEERFUL GIVER THAT GOD LOVES' (Prov.
 xxii. 8; LXX). And God is able to bestow every blessing on you in 8
 abundance, so that having in every case all sufficiency at all times,
 you may have ample means for all good works. As it is written, 9

'HE HAS SCATTERED ABROAD,

HE HAS GIVEN TO THE POOR,

HIS RIGHTEOUSNESS REMAINS FOR EVER' (Ps. cxii. 9).

And God, who supplies SEED FOR THE SOWER AND BREAD FOR 10

EATING (Isa. lv. 10), will supply you with seed and multiply it, and will increase the benefits wrought by your almsgiving. You will thus be enriched in every way so as to show all liberality, such as through our instrumentality evokes thanksgiving to God. For the service rendered in this ministry not only helps to relieve the wants of the saints, but it also has an overflow in many thanksgivings to God. By the evidence of this service, you bring glory to God for your loyalty to your profession of the gospel of Christ, and for the liberality of your contributions for them and for all, while they themselves also in prayer on your behalf yearn towards you because of the surpassing grace of God which rests upon you. Thanks be to God for His unspeakable gift!

Paul's vindication of his apostleship

10 Now I, Paul, entreat you by the gentleness and reasonableness of Christ—I who (as you say) when present am humble among you, but when absent am bold towards you. I beg that you will not force me, when I do come, to show my courage by the confidence with which I reckon I shall be bold, against some who reckon that we are guided by worldly motives. For though we live in the world, it is no worldly warfare that we are waging. The weapons of our warfare are not of this world, but are mighty before God for overthrowing fortresses. For we overthrow reasonings and everything raised aloft against the knowledge of God; and we lead every thought captive and bring it into obedience to Christ; while we hold ourselves in readiness to punish all disobedience, as soon as you have fully shown your obedience.

Open your eyes to what is before your face. If any man is sure of himself that he belongs to Christ, let him consider again that, just as he belongs to Christ, so also do we. If, indeed, I were to boast somewhat loudly of our authority, which the Lord has given that we may build you up, not cast you down, I should not be ashamed. Let it not seem as if I wanted to frighten you by my letters. For they say, 'His letters are weighty and forcible, but his personal presence is feeble, and his speech is contemptible.' Let such people take account of this, that whatever we are in word by our letters when absent, the same are we also in act when present.

We do not venture to rank or compare ourselves with certain persons who recommend themselves. Yet they are not wise in measuring and comparing themselves with one another. We, however, will not boast beyond our due limits, but will keep

2 CORINTHIANS X—XI

within the limit of the sphere which God has assigned to us as a limit, which reaches even to you. There is no straining of authority on our part, as though it did not extend to you. For we were the first to come to you with the gospel of Christ. We do not boast beyond our due limits, nor of other men's labours ; but we entertain the hope that, as your faith grows, our field of activity among you may be enlarged till it goes beyond you, and we may preach the gospel in the districts beyond you, not boasting in another man's field about work already done by him.

But 'WHOEVER BOASTS, LET HIS BOAST BE IN THE LORD' (Jer. ix. 24). It is not the man who commends himself that is accepted, but the one whom the Lord commends.

11 I wish you could have borne with a little folly on my part: nay, do bear with me. I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you like a faithful bride to her one husband. But I am afraid that, as the serpent in his craftiness deceived Eve, so your thoughts may be perverted from their simplicity and their fidelity to Christ. If indeed a chance-comer proclaims another Jesus whom we did not proclaim, or if you receive a spirit different from the one you have received, or a gospel different from that which you have welcomed, your toleration is admirable indeed! Why, I reckon myself in no respect inferior to those pre-eminent apostles. And if in speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that evident to you.

Did I sin in abasing myself that you might be exalted, in that I proclaimed God's gospel to you without reward? Other churches I robbed, receiving pay from them in order to do you service. And when I was with you and my resources failed, I was a dead-weight on no one; for the brethren, when they came from Macedonia, fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. It is Christ's truth on my lips when I say that I will not be stopped from boasting of this anywhere in Greece. And why? Because I do not love you? God knows that I do. What I am doing I will still do, to cut the ground from under the feet of those who desire ground for being recognized as equal with us in the matters they boast about. Men of this stamp are sham apostles, dishonest workmen, assuming the garb of apostles of Christ. And no wonder! Satan himself assumes the garb of an angel of light. It is therefore no great thing for his servants also to assume the

2 CORINTHIANS XI—XII

garb of servants of righteousness. Their end will be in accordance with their deeds.

Again I say, let no one think that I am a fool. Or if you must, 16
make allowance for me even as a fool, in order that I, too, may
boast a little. What I am now saying, I do not say by the Lord's 17
command, but as a fool in his folly in this confident boasting.
Since many boast for merely human reasons, I too will boast. 18
Wise as you are, you find pleasure in tolerating fools. For you 19,
tolerate it if any one makes a slave of you, lives at your expense, 20
makes off with your property, gives himself airs, or strikes you
on the face!

I speak in self-disparagement as though admitting our feeble- 21
ness. Yet let who will be 'courageous'—I speak in folly—I too
am courageous. Are they Hebrews? So am I. Are they Israelites? 22
So am I. Are they descendants of Abraham? So am I. Are they 23
servants of Christ? (I speak as if I were out of my senses.) Much
more I; exceeding them in labours, exceeding them in imprison-
ments, quite surpassing them in floggings, with risk of life many
a time. From the Jews I have five times received forty lashes 24
all but one. Thrice I have been beaten with rods, once I have 25
been stoned, thrice I have been shipwrecked, a whole night and
day I have passed in the deep. I have travelled much, amid 26
dangers from rivers, dangers from robbers, dangers from my own
people, dangers from Gentiles; dangers in the city, dangers in
the desert, dangers by sea, dangers among false brethren; in 27
labour and toil, with many a sleepless night, in hunger and thirst,
in frequent fastings, in cold and lack of clothing. And apart 28
from all else, there is that which presses on me daily—my anxiety
for all the churches. Who is weak, and I not weak? Who is led 29
astray, and I not fired with anger?

If boast I must, it shall be of things which display my weakness. 30
The God and Father of our Lord Jesus Christ—who is blessed 31
for ever—knows that I am speaking the truth.

In Damascus the governor under King Aretas had the city 32
watched, in order to arrest me, but I was let down in a basket 33
through a window in the wall, and so escaped his hands.

12 I am obliged to boast. It is not profitable, but I will proceed 1
to visions and revelations of the Lord. I know a man in Christ who 2
fourteen years ago—whether in the body or out of the body I
know not; God knows—was caught up, this man, even to the
third heaven. And I know that this man—whether in the body 3

or apart from the body I do not know; God knows—was caught 4
 up into Paradise and heard unspeakable things which no human
 being is permitted to repeat. Of such a one I will boast; but of 5
 myself I will not boast, except in my weaknesses. If indeed I 6
 should choose to boast, I should not be a fool, for I should be
 speaking the truth. But I forbear, lest any one should esteem me
 more highly than by what he sees of me or hears from my lips.
 And because the revelations were of such surpassing grandeur— 7
 therefore, lest I should be over-elated there was given me a
 thorn in the flesh, Satan's angel to torture me, lest I should be
 over-elated. Concerning this, three times have I besought the 8
 Lord that he might leave me; but He has said to me, 'My grace 9
 suffices for you, for power is perfected in weakness.' Most gladly
 therefore will I rather glory in my infirmities in order that the
 power of Christ may overshadow me. Hence I take delight in 10
 infirmities, in insults, in distresses, in persecutions, in grievous
 difficulties—for Christ's sake; for when I am weak, then am I
 strong.

I have descended to folly, but you have compelled me. Why, 11
 you ought to have been my vindicators; for in no respect have I
 been inferior to the pre-eminent apostles, even though I am
 nothing. The signs that mark the apostle have been done 12
 among you, in unwearied persistence, with signs and marvels and
 mighty works. In what respect have you been worse used than 13
 other churches, except that I myself was not a dead-weight upon
 you? Forgive this injustice!

See, I am now for the third time prepared to visit you, and I 14
 will not be a dead-weight on you. I desire not your money, but
 yourselves; for children ought not to put by for their parents,
 but parents for their children. And I will most gladly spend and 15
 be utterly spent for the good of your souls. If I love you so in-
 tensely, am I the less to be loved? Be that as it may, I was not a 16
 burden to you.

But I was cunning and entrapped you, they say! Is there one 17
 of these I have sent to you by whom I overreached you? I begged 18
 Titus to visit you, and sent our brother with him. Did Titus
 overreach you at all? Were we not guided by the same Spirit, and
 did we not walk in the same steps?

You are thinking all this time that we are making our defence 19
 to you. Really it is before God in Christ that we speak. But,
 beloved, it is all with a view to your upbuilding. For I am afraid 20
 that perhaps when I come I may not find you what I desire, and

2 CORINTHIANS XII—XIII

that you may find me what you do not desire; that perhaps there may be contention, jealousy, anger, party spirit, calumny, backbiting, and arrogance; and that upon revisiting you I may be 21 humbled by my God in your presence, and may have to mourn over many who formerly sinned, and who have not repented of the uncleanness, licentiousness, and sensuality which they have practised.

13 This is my third visit to you. 'ON THE EVIDENCE OF TWO 1 OR THREE WITNESSES EVERY WORD SHALL BE CONFIRMED' (Deut. xix. 15). Those who sinned formerly, and indeed the rest of you, 2 I have forewarned and still forewarn, as when I was with you the second time, and now in my absence, that, when I come again, I shall not spare you; since you want a proof that Christ speaks by 3 my lips. Christ is not feeble towards you, but powerful among you. Though He was crucified through weakness, yet He lives 4 through the power of God. And though we share His weakness, yet with Him we shall live to deal with you through the power of God.

It is your own selves you must test to discover whether you are 5 true believers: examine yourselves. Or do you not know that Jesus Christ is within you—unless you cannot stand the test? But I trust that you will recognize that we can stand the test. 6 And our prayer to God is that you may do nothing wrong; not in 7 order that we may be shown to stand the test, but that you may do what is right, even though we may seem not to stand the test. For 8 we have no power against the truth, but only for the truth; and we 9 rejoice when we are feeble but you are strong. This we also pray for—your perfection. For this reason I write thus while absent, 10 that when present I may not have to act severely in the exercise of that authority which the Lord has given me for building up, and not for pulling down.

Finally, brethren, farewell; seek perfection, take comfort, be 11 of the same spirit, live in peace. And the God of love and peace shall be with you.

Salute one another with a holy kiss. All the saints salute 12, you. 13

The grace of the Lord Jesus Christ, the love of God, and the 14 fellowship of the Holy Spirit be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS

Introduction

1 Paul, an apostle—sent not from men nor through any man, 1
but through Jesus Christ and God the Father who raised Him
from the dead—and all the brethren who are with me: to the 2
churches of Galatia. Grace to you and peace from God the 3
Father, and from our Lord Jesus Christ, who gave Himself for 4
our sins in order to rescue us from the present wicked world in
accordance with the will of our God and Father. To Him be the 5
glory for ever and ever! Amen.

Paul vindicates his apostolic authority

I am amazed that you are so readily deserting for a different 6
gospel Him who called you by the grace of Christ. For other 7
gospel there is none; but there are some persons who are troubling
you, and seeking to distort the gospel of Christ. But even if we or 8
an angel from heaven should preach you a gospel contrary to that
which we have preached to you, let him be accursed. What I have 9
said I say again: if any one preaches to you a gospel contrary to
that which you have received, let him be accursed. Is it man's 10
favour or God's that I try to gain? Or am I seeking to please men?
If I were still a man-pleaser, I should not be Christ's servant.

I must tell you, brethren, that the gospel which I preach bears 11
no human impress. For indeed it was not from man that I 12
received or learnt it, but by a revelation from Jesus Christ. You 13
have heard of my early career in Judaism—how furiously I
persecuted the church of God, and made havoc of it; and how in 14
devotion to Judaism I outstripped many men of my own age
among my people, being far more zealous than they for the
traditions of my forefathers. But when He who set me apart even 15
from my birth, and called me by His grace, saw fit to reveal His 16
Son within me, in order that I might preach Him among the
Gentiles, I did not confer with any human being, nor did I go up 17
to Jerusalem to those who were apostles before me, but I went
away at once into Arabia, and afterwards came back to Damascus.

Then, three years later, I went up to Jerusalem to visit Cephas, 18
and I spent a fortnight with him. I saw none of the other apostles, 19

GALATIANS I—II

except James, the Lord's brother. Be sure that in writing this to 20
 you I am speaking the truth, as in the sight of God. Afterwards 21
 I visited the districts of Syria and Cilicia. But to the Christian 22
 churches in Judaea I was personally unknown. They only heard 23
 it said, 'He who was once our persecutor is now preaching the faith
 on account of which he formerly made havoc.' And they gave 24
 glory to God on my account.

2 Then, after an interval of fourteen years, I again went up to 1
 Jerusalem with Barnabas, taking Titus also with me. I went up 2
 in obedience to a revelation, and I put before them the gospel
 which I proclaim among the Gentiles. I did this in private to the
 leaders of the church, for fear that I was running or should have
 run in vain. But although my companion Titus was a Greek, not 3
 even he was compelled to be circumcised. My action was on 4
 account of the false brethren secretly introduced, who had stolen
 in to spy out the freedom which is ours in Christ Jesus, in order
 to enslave us again. Not for an hour did we give way and submit 5
 to these, that the gospel might continue with you in its purity.
 Further, from the reputed leaders (whether they were men of 6
 importance or not matters nothing to me: God recognizes no
 external distinctions)—from these reputed leaders I received no
 new suggestions. So far from that, when they saw that I was 7
 entrusted with the preaching of the gospel to the Gentiles as
 Peter had been with that to the Jews—for He who had been at 8
 work in Peter for an apostleship to the Jews had also been at work
 in me for the Gentiles)—and when they perceived the grace 9
 which was granted to me, the reputed pillars of the church,
 James, Cephas, and John, welcomed Barnabas and me to their
 fellowship, on the understanding that we were to go to the
 Gentiles and they to the Jews. Only they urged that we should 10
 remember their poor—a thing which I myself was even eager to do.

But when Peter visited Antioch, I opposed him to his face, 11
 because his conduct condemned him. For until certain persons 12
 came from James he would eat with Gentiles; but when they
 came, he withdrew and separated himself for fear of the circum-
 cision party. And along with him the other Jews also concealed 13
 their real opinions, so that even Barnabas was carried away by
 their dissimulation. As soon as I saw that they were not keeping 14
 to the true line of the gospel, I said to Cephas, before them all,

'If you, though a Jew, live as a Gentile does, and not as a
 Jew, how can you make the Gentiles live like Jews?'

GALATIANS II—III

We, though we are Jews by birth and not Gentile sinners, 15
 know that a man is justified, not by keeping the Law, but only 16
 through faith in Jesus Christ. So we too have believed in Christ
 Jesus, that we might be justified through faith in Christ, and not
 through keeping the Law. For through keeping the Law no
 human being shall be justified. But if while we are seeking in 17
 Christ acquittal from guilt we ourselves are convicted of sin, is
 Christ then an agent of sin? God forbid! Why, if I rebuild that 18
 which I had demolished, I thereby constitute myself a trans-
 gressor; for by the Law I died to the Law in order that I might 19
 live for God. I have been crucified with Christ, and it is no longer 20
 I that live, but Christ lives in me; and the life which I now live in
 the body I live by faith in the Son of God who loved me and
 gave Himself up for me. I do not nullify the grace of God; for if 21
 acquittal from guilt comes through the Law, then Christ died
 in vain.

The Jewish law far inferior to the Christian faith

3 You foolish Galatians! who has bewitched you—before 1
 whose very eyes was portrayed Jesus Christ crucified! This one 2
 question I would ask you:

Is it on the ground of obeying the Law that you received the
 Spirit, or is it because you heard and believed?

Are you so foolish? Having begun by the spiritual, are you now 3
 going to reach perfection by the external? Have you experienced 4
 so much to no purpose—if indeed it has been to no purpose?
 He who gives you His Spirit and works miracles among you—is 5
 it on the ground of your doing the Law, or of your having heard
 and believed? Even as ABRAHAM BELIEVED GOD, AND IT WAS 6
 PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6).

You see, then, that those who rest on faith are the true sons of 7
 Abraham. And the scripture, foreseeing that in consequence of 8
 faith God would justify the Gentiles, foretold the gospel to
 Abraham, saying, 'IN YOU ALL THE NATIONS SHALL BE BLESSED'
 (Gen. xii. 3; xviii. 18). So we see that those who rest on faith are 9
 blessed with believing Abraham. All who depend upon obedience 10
 to the Law are under a curse; for it is written, 'CURSED IS EVERY
 ONE WHO DOES NOT ABIDE BY ALL THE PRECEPTS OF THE LAW AND
 PRACTISE THEM' (Deut. xxvii. 26).

It is evident, too, that no one can be put right with God by 11
 Law, because 'THE RIGHTEOUS SHALL LIVE BY FAITH' (Hab. ii. 4),
 and the Law has nothing to do with faith. It teaches that 'HE 12

GALATIANS III—IV

WHO DOES THESE THINGS SHALL LIVE BY THEM' (Lev. xviii. 5). Christ purchased our freedom from the curse of the Law by becoming accursed for us (for scripture says, 'CURSED IS EVERY ONE WHO HANGS UPON A TREE' [Deut. xxi. 23]), in order that in Christ Jesus the blessing of Abraham might come upon the Gentiles, so that through faith we might receive the promised Spirit.

Brethren, I will take an illustration from current life. Even a human covenant, when once ratified, no one can set aside or amplify. Now the promises were given to Abraham and to his seed. It does not say 'and to seeds' referring to many, but 'AND TO YOUR SEED' (Gen. xii. 7) referring to one—and this is Christ. I mean that the covenant which God had ratified is not abrogated by the Law which was given four hundred and thirty years later—so as to annul the promise. For if the inheritance comes from Law, it no longer comes from a promise. But God has granted it to Abraham by promise.

Why, then, the Law? It was imposed later on with a view to transgressions, until the seed should come to whom the promise had been made, and it was arranged by angels through the hand of a mediator. But there cannot be a mediator for only one. God, however, is only one. Is the Law then opposed to the promises of God? God forbid! for if a law had been given which could have conferred life, righteousness would certainly have come by the law. But scripture has imprisoned all under sin, in order that the promise depending on faith in Jesus Christ may be given to those who believe.

Before this faith came, we were imprisoned under the Law, waiting in custody for the faith which was to be revealed. So that the Law has proved a tutor to discipline us for Christ, that through faith we may be justified. But now that this faith has come, we are no longer under a tutor. You are all sons of God through faith in Christ Jesus; for all of you who have been baptized into Christ have clothed yourselves with Christ. There cannot be Jew and Greek, slave and free man, male and female; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed Abraham's offspring, and are heirs in accordance with the promise.

4 Now I say that so long as an heir is a child, he in no way differs from a slave, although he is the owner of everything, but he is under guardians and trustees until the time his father has

GALATIANS IV

appointed. So we also, when we were minors, were kept like 3
slaves under the world's rudimentary notions. But, when the 4
time was fully come, God sent forth His Son, born of a woman,
born subject to Law, in order to ransom those who were subject 5
to Law, so that we might receive recognition as sons. And because 6
you are sons, God has sent out the Spirit of His Son to enter
your hearts and cry 'Abba! Father!' Therefore you are no longer 7
a slave, but a son; and if a son, then an heir also through God's
own act.

But at one time, you, having no knowledge of God, were 8
slaves to gods which were no gods at all. Now, however, when 9
you have come to know God—or rather to be known by Him—
how is it you are turning back again to the weak and worthless
rudimentary notions to which you are once more willing to be
enslaved? You observe days and months, special seasons, and 10
years. I am alarmed about you, that I have perhaps bestowed 11
labour upon you to no purpose.

Brethren, become as I am, I beseech you; for I also became like 12
you. I do not imply that you have done me any wrong. As you 13
know, in former days it was on account of bodily infirmity that
I proclaimed the gospel to you, and yet the physical condition 14
which was such a trial to you, you did not regard with contempt
or loathing, but you received me as an angel of God or Christ Jesus
Himself! What, then, has become of that self-congratulation of 15
yours? For I bear you witness that had it been possible you would
have torn out your own eyes and have given them to me. Can it 16
be that I have become your enemy by speaking the truth to
you?

These men pay court to you, but not honourably. They want 17
to isolate you, so that you may pay court to them. To be paid 18
court to in an honourable cause is an honourable thing always,
and not only when I am with you, my children—you for whom 19
I am again in birth-pangs, until Christ is formed within you.
Would that I were with you just now and could change my tone, 20
for I am perplexed about you.

Tell me—you who want to be subject to Law—will you not 21
listen to the Law? It is written that Abraham had two sons, one 22
by the slave-woman and one by the free woman. But whereas the 23
child of the slave-woman had an ordinary birth, the child of the
free woman was born in fulfilment of God's promise. All this is 24
allegorical; for the women represent two covenants. One origin-
ates on Mount Sinai, and bears children destined for slavery.

GALATIANS IV—V

This is Hagar: for the name Hagar stands for Mount Sinai in 25
Arabia, and corresponds to the present Jerusalem, which is in
bondage together with her children. But the Jerusalem which is 26
above is free, and she is our mother. For it is written, 27

‘REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT
TRAVAIL.

FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
MORE THAN SHE WHO HAS A HUSBAND’ (Isa. liv. 1).

But you, brethren, like Isaac, are the children of a promise. 28
Yet just as, at that time, the child of ordinary birth persecuted 29
the one born according to the word of the Spirit, so it is now.
But what says the scripture? ‘SEND AWAY THE SLAVE-WOMAN 30
AND HER SON, FOR NEVER SHALL THE SLAVE-WOMAN’S SON SHARE
THE INHERITANCE WITH THE SON OF THE FREE WOMAN’ (Gen. xxi.
10). Therefore, brethren, we are not the children of a slave- 31
woman, but of the free woman. 5 For freedom Christ has made 1
us free; stand fast, then, and do not again be hampered with the
yoke of slavery. 6

Mark, it is I Paul who tell you that if you receive circumcision 2
Christ will avail you nothing. I once more protest to every man 3
who receives circumcision that he is under obligation to keep
the whole of the Law. You have lost the good of union with 4
Christ if you seek acquittal by Law: you have fallen from grace.
For in spirit and owing to our faith we wait in hope of acceptance. 5
In Christ Jesus neither circumcision nor uncircumcision is of any 6
avail; but only faith working through love.

You were running the race nobly! Who has interfered to stop 7
your obeying the truth? Such ill persuasion is not from Him who 8
calls you. A little leaven leavens the whole mass. For my part I am 9, 10
convinced about you in the Lord that you will adopt no new
views. But the man—be he who he may—who is troubling you,
will have to bear his sentence. As for me, brethren, if I am still 11
a preacher of circumcision, why am I still suffering persecution?
Then the Cross has ceased to be a stumbling-block! Would to 12
God that those who are unsettling you would even mutilate
themselves.

Moral and spiritual exhortations

You indeed, brethren, were called to freedom. Only do not 13
make your freedom an incentive to your lower nature; but serve

GALATIANS V—VI

one another in love. For the entire Law is summed up in the one 14
precept, 'YOU ARE TO LOVE YOUR NEIGHBOUR AS YOURSELF' (Lev.
xix. 18). But if you bite and devour one another, beware lest you 15
are destroyed by one another.

I say, then, let your lives be guided by the Spirit, and then you 16
will not fulfil the cravings of your lower nature. For the cravings 17
of the lower nature are opposed to the Spirit, and the Spirit is
opposed to the lower nature, because these are antagonistic to
each other, so that you cannot do as you would wish. But if 18
guided by the Spirit, you are not subject to Law.

Now the doings of the lower nature are familiar to you, namely, 19
licentiousness, impurity, indecency, idol-worship, magic, ani- 20
mosity, strife, jealousy, ill temper, intrigues, dissensions, factions,
envy, drunkenness, carousing, and the like. I forewarn you, as I 21
have already forewarned you, that those who practise such things
will not inherit the Kingdom of God. The Spirit, on the other 22
hand, brings a harvest of love, joy, peace; forbearance, kindness,
benevolence; good faith, meekness, self-restraint. Against such 23
things there is no law. Now those who belong to Christ Jesus 24
have crucified the lower nature with its passions and appetites.
If we live by the Spirit, by the Spirit also let us be guided. Let us 25,
not become vain-glorious, challenging one another, envying one 26
another.

6 Brethren, if anybody be overtaken in any misconduct, you 1
who are spiritual should restore such a one in a spirit of meekness.
And let each of you keep an eye on himself, lest he also fall into
temptation. Carry one another's burdens, and so fulfil the law of 2
Christ. For if any one thinks himself to be somebody when he is 3
nobody, he is deluding himself. But let every man scrutinize his 4
own conduct, and then he will have his reason for boasting, not
by comparison with another but in regard to himself. For every 5
man will have to shoulder his own load.

Let those who receive instruction in the word share with their 6
instructors all temporal blessings. Do not deceive yourselves. 7
God is not to be mocked. For whatever a man sows, that he will
also reap. He who sows for his lower nature will from that nature 8
reap destruction; but he who sows for the Spirit will from that
Spirit reap the life eternal. Let us not lose heart in doing what is 9
right; for in due time we shall reap a harvest, if we do not faint.
So then, as we have opportunity, let us do good to all, and 10
especially to the household of the faith.

GALATIANS VI

See in what large letters I am writing to you with my own hand. 11
All who desire to make a good show outwardly try to compel you 12
to receive circumcision, simply that they may escape being per-
secuted for the cross of Christ. For the circumcised themselves 13
do not really keep the Law, but they would have you circumcised
in order that they may glory in your subjection to external rites.
But God forbid that I should glory in anything except in the 14
cross of our Lord Jesus Christ, by which the world is crucified
to me, and I to the world. For neither circumcision nor uncircum- 15
cision is of any importance, but only a new nature. And all who 16
will regulate their lives by this principle—may peace and mercy
be upon them—and on the true Israel of God.

From this time onward let no one trouble me; for I bear on my 17
body the brand-marks of Jesus.

The grace of our Lord Jesus Christ be with your spirits, 18
brethren. Amen.

THE EPISTLE OF PAUL TO THE EPHESIANS

1 Paul, an apostle of Christ Jesus by the will of God, to the 1
saints [who are in Ephesus] faithful in Christ Jesus: may grace 2
and peace be granted to you from God our Father and the Lord
Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who 3
has crowned us with every spiritual blessing in the heavenly 4
realms in Christ; even as, in His love, He chose us as His own in 4
Christ before the creation of the world, that we might be holy
and without blemish in His presence. For He predestined us to 5
be adopted by Himself as sons through Jesus Christ—such being
His gracious will and pleasure—to the praise of the splendour 6
of His grace with which He has enriched us in the beloved One.

It is in Him, and through the shedding of His blood, that we 7
have our deliverance—the forgiveness of our offences—so 7
abundant was God's grace, the grace which He, the possessor of 8
all wisdom and understanding, lavished upon us, when He made 9
known to us the secret of His will. And this is in harmony with
God's merciful purpose for the government of the world when the 10
times are ripe for it—the purpose which He has cherished in His
own mind of restoring the whole creation to find its one Head in
Christ; yes, things in heaven and things on earth, to find their
one Head in Him.

In Him, too, we have been made heirs, having been chosen 11
beforehand in accordance with the intention of Him whose might
carries out in everything the design of His own will, so that we 12
should be devoted to the extolling of His glorious attributes—we
who were the first to fix our hopes on Christ. And in Him you 13
also, after listening to the word of the truth, the gospel of your
salvation—having believed in Him—were sealed with the
promised Holy Spirit; that Spirit being a pledge and foretaste 14
of our inheritance, in anticipation of its full redemption—the
inheritance which He has purchased to be specially His for the
extolling of His glory.

For this reason I too, having heard of the faith in the Lord 15
Jesus which prevails among you, and of your love for all the saints,
offer never-ceasing thanks on your behalf while I make mention 16

EPHESIANS I—II

of you in my prayers. For I always beseech the God of our Lord 17
Jesus Christ—the Father most glorious—to give you a spirit of
wisdom and of insight into mysteries through knowledge of Him,
the eyes of your heart being enlightened so that you may know 18
what is the hope which His call to you inspires, what the wealth of
the glory of His inheritance in the saints, and what the tran- 19
scendent greatness of His power in us believers as seen in the
working of His infinite might when He displayed it in Christ by 20
raising Him from the dead, and seating Him at His own right hand
in the heavenly realms, high above all other government and 21
authority and power and dominion, and every title of sovereignty
used either in this age or in the age to come. God has put all 22
things under His feet, and has appointed Him universal and
supreme Head of the church, which is His Body, the complete- 23
ness of Him who everywhere fills the universe with Himself.

2 To you also, who were dead through your offences and sins, 1
which were once habitual to you while you walked in the ways of 2
this world and obeyed the prince of the powers of the air, the
spirits that are now at work in the hearts of the disobedient—to
you God has given life.

Among them we too once all passed our lives, governed by the 3
inclinations of our lower nature, indulging the cravings of that
nature and of our thoughts, and were in our original state de-
serving of anger like all others. But God, being rich in mercy, 4
because of the intense love which He bestowed on us, caused us, 5
dead though we were through our offences, to live with Christ—
it is by grace that you have been saved—raised us with Him from 6
the dead, and enthroned us with Him in the heavenly realms as
being in Christ Jesus, in order that, by His goodness to us in 7
Christ Jesus, He might display in the ages to come the transcen-
dent riches of His grace. For it is by grace that you have been 8
saved through faith; and that not of yourselves. It is God's gift,
and is not on the ground of merit—so that it may be impossible for 9
any one to boast. For we are God's own handiwork, created in 10
Christ Jesus for good works which He has predestined us to
practise.

Therefore, do not forget that formerly you were Gentiles as to 11
your bodily condition. You were called 'the Uncircumcision' by
those who style themselves the Circumcised—a circumcision in
the body made by hands. At that time you were living apart from 12
Christ, estranged from the commonwealth of Israel, with no

EPHESIANS II—III

share by birth in the covenants which are based on the promises, and you had no hope and no God, in all the world. But now in Christ Jesus you who once were so far away have been brought near through the blood of Christ. 13

For He is our peace—He who has made Jew and Gentile one, and in His own human nature has broken down the hostile dividing wall, by setting aside the Law with its commandments, expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jew and Gentile in one body to God, by means of His cross—slaying by it their mutual enmity. So He came and proclaimed the gospel of peace to you who were so far away, and peace to those who were near; because it is through Him that Jew and Gentile alike have access through one Spirit to the Father. 14 15 16 17 18

You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary, you share citizenship with the saints and are members of His family. You are a building which has been reared on the foundation of the apostles and prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the Spirit. 19 20 21 22

3 For this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles—if, that is, you have heard of my ministry of that grace of God which was given me for your benefit, in that by a revelation the truth hitherto kept secret was made known to me, as I have already briefly explained to you. By means of that explanation, as you read it, you can judge of my insight into the truth of Christ which in earlier ages was not made known to the human race, as it has now been revealed to His holy apostles and prophets through the Spirit—I mean the truth that the Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the gospel. Of this gospel I have been appointed a minister by the gift of the grace of God, which in the exercise of His power He has bestowed on me. 1 2 3 4 5 6 7

To me who am less than the least of all the saints has this work been graciously entrusted—to proclaim to the Gentiles the 8

EPHESIANS III—IV

gospel of the exhaustless wealth of Christ, and to show all men 9
in a clear light what my stewardship is. It is the stewardship of
the truth which from all the ages lay concealed in the mind of
God, the Creator of all things—concealed in order that the 10
Church might now be used to display to the powers and authori-
ties in the heavenly realms the innumerable aspects of God's
wisdom. Such was the eternal purpose which He had formed in 11
Christ Jesus our Lord, in whom we have this bold and confident 12
access through our faith in Him. Therefore I entreat you not to 13
lose heart in the midst of my sufferings on your behalf, for they
bring you glory.

For this reason, on berded knee I beseech the Father, from 14,
whom the whole family in heaven and on earth derives its name, 15
to grant you—in accordance with the wealth of His glorious 16
perfections—to be strengthened by His Spirit with power
permeating your inmost being. I pray that Christ may make His 17
home in your hearts through your faith; so that having your roots
deep and your foundations strong in love, you may become 18
mighty to grasp the idea, as it is grasped by all the saints, of the
breadth and length, the height and depth—yes, to know the love 19
of Christ that surpasses knowledge, so that you may be filled up
to all the fullness of God.

Now to Him who, in the exercise of His power that is at work 20
within us, is able to do infinitely beyond all our highest prayers
or thoughts—to Him be the glory in the church and in Christ 21
Jesus to all generations, world without end! Amen.

4 I, then, the prisoner for the Lord's sake, entreat you to live 1
and act as becomes those who have received the call that you
have received—with all lowliness of mind and unselfishness, and 2
with patience, bearing with one another lovingly, and earnestly 3
striving to maintain, in the uniting bond of peace, the unity given
by the Spirit. There is but one body and but one Spirit, as also 4
when you were called you had one and the same hope held out
to you. There is but one Lord, one faith, one baptism, and one 5, 6
God and Father of all, who rules over all, acts through all, and
dwells in all.

Yet to each of us individually His grace was given, measured 7
out with the munificence of Christ. For this reason scripture says : 8

‘HE ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND GAVE GIFTS TO MEN’ (Ps. lxviii. 18).

EPHESIANS IV

(Now this 'ascended'—what does it mean but that He had first 9
descended into the lower regions of the earth? He who descended 10
is the same as He who ascended again, far above all the heavens,
in order to fill the universe.)

And He Himself appointed some to be apostles, some to be 11
prophets, some to be evangelists, some to be pastors and teachers,
in order fully to equip His people for the work of serving—for 12
the building up of Christ's body—till we all of us arrive at one- 13
ness in faith and in the knowledge of the Son of God, and at
mature manhood and the stature of full-grown men in Christ. So 14
we shall no longer be babes, nor shall we resemble mariners tossed
on the waves and carried about with every changing wind of
doctrine, according to men's cleverness and unscrupulous cun-
ning, that makes use of every shifting device to mislead. But we 15
shall lovingly hold to the truth, and shall in all respects grow up
into union with Him who is our Head, even Christ. Dependent 16
on Him, the whole body—its various parts closely fitting and
firmly adhering to one another—grows by the aid of every
contributory ligament, with power proportioned to the need of
each individual part, so as to build itself up in a spirit of love.

Therefore I warn you, and I implore you in the name of the 17
Lord, no longer to live as the Gentiles in their perverseness live,
with darkened understandings, having by reason of the ignorance 18
which is deep-seated in them and the insensibility of their moral
nature no share in the life which God gives. Such men being 19
past feeling have abandoned themselves to impurity, greedily
indulging in every kind of profligacy.

But these are not the lessons which you have learned from 20
Christ; if at least you have heard His voice and in Him have 21
been taught—and this is true Christian teaching—to put away 22
your original evil nature, as displayed in your former mode of life, a
nature which is doomed to perish as befits its misleading impulses,
and to get yourselves renewed in the temper of your minds and 23,
to clothe yourselves with that new and better self which has been 24
created to resemble God in the righteousness and holiness of the
truth.

For this reason, laying aside falsehood, every one of you should 25
speak the truth to his fellow man; for we are, as it were, parts of
one another. If angry, beware of sinning. Let not your irritation 26
last until the sun goes down; and do not leave room for the devil. 27
He who has been a thief must steal no more, but, instead of that, 28
should work with his own hands in honest industry, so that he

EPHESIANS IV—V

may have something of which he can give the needy a share. Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of redemption. Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary, learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.

5 Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour.

But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among the saints. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no profligate—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God.

Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the disobedient. Therefore do not become sharers with them.

There was a time when you were nothing but darkness. Now, as Christians, you are light itself. Live and act as sons of light—for the effect of the light is seen in every kind of goodness, uprightness, and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours; for whatever shines of itself is light. For this reason it is said,

‘Rise, sleeper;

Rise from among the dead,

And Christ will shed light upon you.’

Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these

EPHESIANS V—VI

are evil times. On this account do not prove yourselves wanting 17
in sense, but try to understand what the Lord's will is.

Do not indulge in much wine—a thing in which excess is so 18
easy—but drink deeply of God's Spirit. Speak to one another 19
with psalms and hymns and spiritual songs. Sing and offer praise
in your hearts to the Lord. Always and for everything let your 20
thanks to God the Father be presented in the name of our Lord
Jesus Christ; and submit to one another out of reverence for 21
Christ.

Married women, submit to your own husbands as if to the 22
Lord; because a husband is the head of his wife, as Christ also is 23
the head of the church, Himself the saviour of the Body. And 24
just as the church submits to Christ, so also married women
should be entirely submissive to their husbands.

Married men, love your wives, as Christ also loved the church 25
and gave Himself up to death for her, in order to make her holy, 26
cleansing her with the baptismal water by the word, that He 27
might present the church to Himself a glorious bride, without
spot or wrinkle or any other defect—holy and unblemished. So, 28
too, married men ought to love their wives as much as they love
themselves. He who loves his wife loves himself. For never yet has 29
a man hated his own body. On the contrary, he feeds and cherishes
it, just as Christ feeds and cherishes the church; because we are, 30
as it were, parts of His Body.

'FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND HIS 31
MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL BE AS ONE
FLESH' (Gen. ii. 24).

That is a great truth hitherto kept secret: I mean the truth 32
concerning Christ and the church. Yet I insist that among you 33
also, each man is to love his own wife as much as he loves himself,
and let a married woman see to it that she treats her husband
with respect.

6 Children, be obedient to your parents as a Christian duty, 1
for this is right. 'HONOUR YOUR FATHER AND YOUR MOTHER'—this 2
is the first commandment which has a promise added to it—'so 3
THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG
ON THE EARTH' (Exod. xx. 12). And you, fathers, do not irritate 4
your children, but bring them up tenderly in the instruction and
admonition of the Lord.

Slaves, be obedient to your earthly masters, with respect and 5
eager anxiety to please and with simplicity of motive as if you

EPHESIANS VI

were obeying Christ. Let it not be in acts of eye-service as if you 6
had but to please men, but as Christ's bondservants who are
doing God's will from the heart. With right good will be faithful 7
to your duty, as service rendered to the Lord and not to man.
You well know that for whatever right thing any one does he will 8
receive a requital from the Lord, whether he is a slave or a free
man.

And you masters, act towards your slaves on the same 9
principles, and refrain from threats. For you know that in heaven
there is One who is your Master as well as theirs, and that of
merely earthly distinctions there are none with Him.

In conclusion, strengthen yourselves in the Lord and in the 10
power which His supreme might imparts. Put on the complete 11
armour of God, so as to be able to stand firm against all the strata-
gems of the devil. For ours is not a conflict with mere flesh and 12
blood, but with the despotisms, the empires, the forces that
control and govern this dark world—the spiritual hosts of evil
arrayed against us in the heavenly warfare.

Therefore put on the complete armour of God, so that you may 13
be able to stand your ground in the evil day, and, having fought
to the end, to remain victors on the field. Stand therefore, first 14
fastening round you the girdle of truth and putting on the
breastplate of uprightness as well as the shoes of the gospel of 15
peace—a firm foundation for your feet. And besides all these take 16
the great shield of faith, on which you will be able to quench all
the flaming darts of the Wicked One; and receive the helmet of 17
salvation, and the sword of the Spirit which is the word of God.
Pray with unceasing prayer and entreaty at all times in the Spirit, 18
and be always on the alert to seize opportunities for doing so,
with unwearied persistence and entreaty on behalf of all the
saints, and ask on my behalf that words may be given to me so 19
that, outspoken and fearless, I may make known the truths
(hitherto kept secret) of the gospel—to spread which I am an 20
ambassador in chains—so that when telling them I may speak
out boldly as I ought.

But in order that you also may know how I am doing, Tychicus 21
our dearly-loved brother and faithful helper in the Lord's service
will tell you everything. I have sent him to you for the very pur- 22
pose—that you may know about us and that he may encourage you.

Peace be to the brethren, and love combined with faith, from 23
God the Father and the Lord Jesus Christ. May grace be with 24
all who love our Lord Jesus Christ with perfect sincerity.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

1 Paul and Timothy, bondservants of Christ Jesus, to all the 1
saints in Christ Jesus who are at Philippi, with the ministers of the
church and their assistants: grace and peace to you from God 2
our Father and the Lord Jesus Christ.

I thank my God at my every remembrance of you—always 3,
when offering any prayer on behalf of you all, finding a joy in
offering it. I thank my God, I say, for your co-operation in 5
spreading the gospel, from the time it first came to you even until
now. For of this I am confident, that He who has begun a good 6
work within you will go on to perfect it in preparation for the day
of Jesus Christ. And I am justified in having this confidence about 7
you all, because, both during my imprisonment and when I
stand up in defence of the gospel or to confirm its truth, I have
you in my heart, sharers as you all are in the same grace as myself.
For God is my witness how I yearn over all of you with tender 8
Christian affection.

And it is my prayer that your love may be more and more 9
accompanied by clear knowledge and keen perception for testing 10
things that differ, so that you may be men of transparent char-
acter, and may be blameless, in preparation for the day of Christ,
being filled with those fruits of righteousness which come through 11
Jesus Christ—to the glory and praise of God.

Now I would have you know, brethren, that what I have gone 12
through has turned out to the furtherance of the gospel rather
than otherwise. And thus it has become notorious among all the 13
imperial guards and the people generally that it is for the sake
of Christ that I am a prisoner; and the greater part of the brethren, 14
made confident in the Lord through my imprisonment, now
declare God's word without fear, more boldly than ever.

Some indeed actually preach Christ out of envy and conten- 15
tiousness, but there are also others who do it from good will.
These latter preach Him from love to me, knowing that I am here 16
for the defence of the gospel; while the others proclaim Him 17
from motives of rivalry, and insincerely, supposing that by this
they are embittering my imprisonment.

What does it matter, however? In any case Christ is preached 18

PHILIPPIANS I—II

—either perversely or in honest truth; and in that I rejoice, yes, and will rejoice. For I know that it will result in my salvation 19 through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and hope that 20 I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

For, with me, to live is Christ and to die is gain. But since to 21, live means a longer stay on earth, that implies more labour for 22 me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest desire being to depart 23 and be with Christ, for that is far, far better. But for your sakes 24 it is more important that I should still remain in the body. I am 25 convinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that in Christ Jesus you may have additional 26 reason for glorying about me as the result of my being with you again.

Only let the lives you live be worthy of the gospel of the 27 Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the gospel. Never for a moment quail before your 28 antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the 29 privilege granted you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf; maintaining, as you do, 30 the same kind of conflict that you once saw in me and which you still hear that I am engaged in.

2 If, then, I can appeal to you as the followers of Christ, if there 1 is any persuasive power in love and any common sharing of the Spirit, or if any tender-heartedness and compassion, make my 2 joy complete by being of one mind, united in mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but 3 with humility let every one regard the rest as being of more account than himself; each fixing his attention, not simply on 4 his own interests, but also on those of others.

Let the very spirit which was in Christ Jesus be in you also. 5 From the beginning He had the nature of God. Yet He did not 6

PHILIPPIANS II

regard equality with God as something at which He should grasp. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; and that, too, a death on the cross. It is because of this also that God has so highly exalted Him, and has conferred on Him the Name which is supreme above every other name, in order that in the Name of JESUS every knee should bow, of beings in the highest heavens, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.

Therefore, my dearly-loved friends, as I have always found you obedient, labour earnestly with fear and trembling—not merely as though I were present with you, but much more now since I am absent from you—labour earnestly, I say, to make sure of your own salvation. For it is God Himself whose power creates within you both the desire and the power to execute His gracious will.

Be ever on your guard against a grudging and contentious spirit, so that you may always prove yourselves to be blameless and spotless—irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them the word of life. It will then be my glory on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is being poured as a libation upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and congratulate me.

But, if the Lord Jesus permits it, I hope before long to send Timothy to you that I, in turn, may be cheered by getting news of you. For I have no one like-minded who will cherish a genuine care for you: everybody concerns himself about his own interests, not about those of Jesus Christ. But you know Timothy's approved worth—how, like a child working with his father, he has served with me in furtherance of the gospel. So he it is that I hope to send as soon as ever I see how things go with me; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long.

Yet I deem it important to send Epaphroditus to you now: he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing for you all, and is distressed at your having heard

PHILIPPIANS II—III

of his illness. For it is true that he has been ill, and was apparently 27
at the point of death; but God had pity on him, and not only on
him, but also on me, to save me from having sorrow upon sorrow.
I am therefore all the more eager to send him, in the hope that 28
when you see him again you may be glad and I may have the less
sorrow. Receive him, therefore, with all joy, and hold in honour 29
men like him; because it was for the sake of Christ's work that he 30
came so near death, hazarding, as he did, his very life in endeav-
ouring to make good any deficiency that there might be in your
service to me.

3 Moreover, my brethren, be joyful in the Lord. For me to 1
write to you the same things as before is not irksome to me, while
so far as you are concerned it is a safe precaution. Beware of 2
'the dogs,' the dishonest workmen, the self-mutilators. For we 3
are the true circumcision—we who render to God a spiritual
worship and make our boast in Christ Jesus and have no con-
fidence in outward ceremonies; although I myself might have 4
some excuse for confidence in outward ceremonies. If any one
else claims a right to trust in them, far more may I—circumcised, 5
as I was, on the eighth day, a member of the race of Israel and of
the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the
Law, a Pharisee; as to zeal, a persecutor of the church; as to the 6
righteousness which comes through Law, blameless.

Yet all that was gain to me, for Christ's sake I have reckoned 7
as loss. Nay, I even reckon all things as pure loss because of the 8
priceless privilege of knowing Christ Jesus my Lord. For His
sake I have suffered the loss of everything, and reckon it all as
mere refuse, in order that I may win Christ and be found in Him, 9
not having a righteousness of my own, derived from the Law,
but that which arises from faith in Christ—the righteousness
which comes from God through faith. I long to know Christ and 10
the power which is in His resurrection, and to share in His
sufferings and die even as He died; in the hope that I may attain 11
to the resurrection from the dead.

I do not say that I have already gained this knowledge or 12
already reached perfection. But I press on, striving to lay hold of
that for which I was also laid hold of by Christ Jesus. Brethren, 13
I do not imagine that I have yet laid hold of it. But this one thing
I do—forgetting everything which is past and stretching forward
to what lies in front of me, with my eyes fixed on the goal I push 14
on to secure the prize of God's heavenward call in Christ Jesus.

PHILIPPIANS III—IV

Therefore let all of us who are mature believers cherish these 15
thoughts; and if in any respect you think differently, that also
God will make clear to you. But whatever be the point that we 16
have already reached, let us persevere in the same course.

Brethren, vie with one another in imitating me, and carefully 17
observe those who follow the example which we have set you.
For there are many whom I have often described to you, and 18
I now even with tears describe them, as being enemies to the
cross of Christ. Their end is destruction, their bellies are their 19
god, their glory is in their shame, and their minds are devoted
to earthly things. We, however, are free citizens of heaven, and we 20
are waiting with longing expectation for the coming from heaven
of a Saviour, the Lord Jesus Christ, who, in the exercise of the 21
power which He has even to subject all things to Himself, will
transform this body of our humiliation until it resembles the
body of His glory. 4 Therefore, my brethren, dearly loved and 1
longed for, my joy and crown, so stand firm in the Lord, my
dearly-loved ones.

I entreat Euodia, and I entreat Syntyche, to be of one mind, 2
as sisters in Christ. Yes, and I beg you also, my true yoke-fellow, 3
to help these women, for they shared my toil in connexion with
the gospel, together with Clement and the rest of my fellow
labourers, whose names are recorded in the book of life.

Always rejoice in the Lord : I will repeat it, rejoice. Let your 4,
forbearing spirit be known to every one: the Lord is near. Do 6
not be anxious about anything, but by prayer and earnest pleading
together with thanksgiving let your requests be unreservedly
made known before God. So will the peace of God, which sur- 7
passes all power of thought, be a garrison to guard your hearts and
minds in Christ Jesus.

Finally, brethren, whatever is true, whatever wins respect, 8
whatever is just, whatever is pure, whatever is lovable, whatever
is of good repute—if there is any virtue or anything deemed
worthy of praise—cherish the thought of these things. Let all 9
that you learnt and received and heard and saw in me fashion
your conduct; and the God of peace will be with you.

But I rejoice in the Lord greatly that now at length you have 10
revived your thoughtfulness for my welfare. Indeed you have
always been thoughtful for me, although opportunity failed you.
I do not refer to this through fear of privation, for I indeed have 11
learned, whatever be my outward experiences, to be content.

PHILIPPIANS IV

I know both how to live in straitened circumstances and how to 12
live amid abundance. I am fully initiated into all the secrets both
of fullness and of hunger, of abundance and of want. I have 13
strength for anything through Him who gives me power.

Yet I thank you for taking your share in my troubles. And you 14,
men and women of Philippi also know that at the first preaching 15
of the gospel, when I had left Macedonia, no other church except
yourselves held communication with me about giving and re-
ceiving; because even in Thessalonica you sent several times to 16
minister to my needs. Not that I crave for gifts from you, but I do 17
want to see a rich harvest of service placed to your account.
I have enough of everything—and more than enough. My wants 18
are fully satisfied now that I have received from the hands of
Epaphroditus the generous gifts which you sent me: they are a
fragrant odour, an acceptable sacrifice, truly pleasing to God.
But my God—so great is His wealth of glory in Christ Jesus— 19
will fully supply every need of yours. And to our God and 20
Father be the glory for ever and ever! Amen.

My greetings in Christ to every saint. The brethren who are 21
with me send their greetings. All the saints here greet you— 22
especially the members of Caesar's household.

The grace of our Lord Jesus Christ be with your spirit. 23

THE EPISTLE OF PAUL TO THE COLOSSIANS

1 Paul, by the will of God an apostle of Christ Jesus, and 1
Timothy our brother, to the saints and the believing brethren at 2
Colossae who are in Christ: may grace and peace be granted to
you from God our Father.

We give thanks to God, the Father of our Lord Jesus Christ, 3
constantly praying for you as we do, because we have heard of 4
your faith in Christ Jesus, and of the love which you cherish
towards all the saints on account of the hope treasured up for you 5
in heaven. Of this hope you have already heard in the word of
the truth of the gospel. For it has reached you, and remains with 6
you, just as it has also spread through the whole world, yielding
fruit there and increasing. It has done so among you from the
day when first you heard it and came really to know the grace of
God, as you learned it from Epaphras our dearly-loved fellow 7
servant. He is to you a faithful minister of Christ in our stead, and 8
moreover he has informed us of your love, which is inspired by
the Spirit.

For this reason we also, from the day we first received these 9
tidings, have never ceased to pray for you and to entreat that you
may be filled with a clear knowledge of His will accompanied by
thorough wisdom and discernment in spiritual things; so that 10
your lives may be worthy of the Lord and perfectly pleasing to
Him, while you bear fruit in every good work, and increase in the
knowledge of God. Since His power is so glorious, may you be 11
strengthened with strength of every kind, and be prepared for
cheerfully enduring all things with fortitude and patience; and 12
may you give thanks to the Father who has made us fit to receive
our share of the inheritance of the saints in Light.

It is God who has delivered us out of the dominion of darkness, 13
and has transferred us into the Kingdom of His dearly-loved
Son, in whom we have our redemption—the forgiveness of our 14
sins. Christ is the visible representation of the invisible God, the 15
firstborn of all creation. For in Him was created the universe 16
of things in heaven and on earth, things seen and things
unseen, thrones, dominions, principedoms, powers—all were
created, and exist, through and for Him. And HE IS before all 17

COLOSSIANS I—II

things, and in and through Him the universe is one harmonious whole.

Moreover He is the head of His Body, the church. He is the 18 beginning, the firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was 19 the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to 20 reconcile the universe to Himself, making peace through His blood, which was shed upon the cross—to reconcile to Himself through Him, I say, things on earth and things in heaven.

And you, estranged as you once were and even hostile in your 21 minds amidst your evil deeds, He has now, in His human body, 22 reconciled to God by His death, to bring you, holy and faultless and irreproachable, into His presence ; if, indeed, you are still 23 firmly holding to faith as your foundation, without ever shifting from your hope that rests on the gospel that you have heard, which has been proclaimed among the whole creation under heaven, of which I Paul became a minister.

Now I can find joy amid my sufferings for you, and I fill up 24 in my own person whatever is lacking in Christ's afflictions on behalf of His Body, the church. I have been appointed to serve 25 the church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's word—the truth which has been kept secret from all ages and genera- 26 tions, but has now been revealed to His saints, to whom it was 27 His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that Christ is in you, the hope of glory. Him we preach, admonishing every one 28 and instructing every one, as wisely as we can, so that we may bring every one into God's prescnce, made perfect through Christ. To this end, like an eager wrestler, I exert all my 29 strength in reliance upon the power of Him who is mightily at work within me.

2 For I would have you know in how severe a struggle I am 1 engaged on behalf of you and the brethren in Laodicea and of all who have not known me personally, in order that their hearts 2 may be cheered, they themselves being welded together in love and advancing towards an abounding wealth of understanding, even to the knowledge of the secret of God. In Him all the 3 treasures of wisdom and knowledge are stored up, hidden from view.

COLOSSIANS II

I say this to prevent your being misled by any one's plausible 4
sophistry. For although I am absent from you in body, yet in 5
spirit I am present with you, and am delighted to witness your
good discipline and the solid front presented by your faith in
Christ.

As therefore you have received the Christ, even Jesus our 6
Lord, live and act in vital union with Him; having the roots of 7
your being firmly planted in Him, and continually building
yourselves up in Him, and always being increasingly confirmed
in the faith as you were taught it, and abounding in it with
thanksgiving.

Take care lest there be any one who leads you away as 8
prisoners by means of his philosophy and idle fancies, following
human traditions and the world's crude notions instead of follow-
ing Christ. For it is in Christ that the fullness of God's nature 9
dwells embodied, and in Him you are made complete, and He is 10
the Lord of all princes and rulers. In Him also you were circum- 11
cised with a circumcision not performed by hand, when you
threw off your sinful nature in the circumcision of Christ ;
having been buried with Him in your baptism, in which you 12
were also raised with Him through faith produced within you by
God, who raised Him from among the dead.

And to you—dead as you once were in your transgressions and 13
in the uncircumcision of your natural state—He has nevertheless
given you life with Him, having forgiven us all our trans-
gressions. The bond, with its requirements, which was in force 14
against us and was hostile to us, He cancelled and cleared it out
of the way, nailing it to His cross. And the hostile princes and 15
rulers He stripped off from Himself, and boldly displayed them
as His conquests, when by the cross He triumphed over them.

Therefore suffer no one to sit in judgement on you as to eating 16
or drinking or with regard to a festival, a new moon, or a sabbath.
These were a shadow of things that were to come, but the sub- 17
stance belongs to Christ. Let no one defraud you of your prize, 18
priding himself on his humility and on his worship of the angels,
and taking his stand on the visions he has seen, and idly puffed
up with his unspiritual thoughts. Such a one does not keep his 19
hold upon Christ, the Head, from whom the Body, in all its
parts nourished and strengthened by its points of contact and its
connexions, grows with a divine growth.

If you have died with Christ and have escaped from the world's 20
rudimentary notions, why, as though your life still belonged to the

COLOSSIANS II—III

world, do you submit to such precepts as, 'Do not handle this'; 21
 'Do not taste that'; 'Do not touch that other thing'—referring 22
 to things which are all intended to be used up and to perish—in
 obedience to mere human injunctions and teachings? These rules 23
 have indeed an appearance of wisdom, where there is self-imposed
 worship and an affectation of humility and an ascetic severity.
 But not one of them is of any value in combating the indulgence
 of our lower natures.

3 If, however, you have risen with Christ, seek the things 1
 that are above, where Christ is, enthroned at God's right hand.
 Give your minds to the things that are above, not to the things 2
 that are on the earth. For you have died, and your life is hidden 3
 with Christ in God. When Christ appears—He is our true life— 4
 then you also will appear with Him in glory.

Therefore put to death your earthward inclinations—fornica- 5
 tion, impurity, sensual passion, unholy desire, and all greed, for
 that is a form of idolatry. It is on account of these very sins that 6
 God's wrath is coming, and you also were once addicted to them, 7
 while you were living under their power.

But now you must rid yourselves of every kind of sin—angry 8
 and passionate outbreaks, ill-will, evil speaking, foul-mouthed
 abuse—so that these may never soil your lips. Do not lie to one 9
 another, for you have stripped off the old self with its doings,
 and have clothed yourselves with the new self, which is being 10
 remoulded into full knowledge so as to become like Him who
 created it. In that new creation there can be neither Greek nor 11
 Jew, circumcision nor uncircumcision, barbarian, Scythian, slave
 nor free man, but Christ is all and in all.

Clothe yourselves therefore, as saints holy and dearly loved, 12
 with tender-heartedness, kindness, lowliness of mind, meekness
 and long-suffering; bearing with one another, and readily for- 13
 giving each other, if any one has a grievance against another.
 Just as the Lord has forgiven you, you also must forgive. And 14
 over all these put on love, which is the perfect bond of union;
 and let the peace which Christ gives settle all questionings in 15
 your hearts, to which peace indeed you were called as belonging
 to His one Body; and be thankful.

Let the word of Christ remain as a rich treasure in your hearts. 16
 In all wisdom teach and admonish one another with psalms,
 hymns, and spiritual songs, and sing with grace in your hearts to
 God. And whatever you do, in word or in deed, do everything in 17

COLOSSIANS III—IV

the name of the Lord Jesus, and through Him give thanks to God the Father.

Married women, be submissive to your husbands, as is fitting 18
in the Lord. Married men, be affectionate to your wives, and do 19
not treat them harshly. Children, be obedient to your parents in 20
everything; for that is well-pleasing in the Lord. Fathers, do not 21
fret and harass your children, or you may make them sullen and
morose. Slaves, be obedient in everything to your earthly 22
masters; not with acts of eye-service, as aiming only to please
men, but with simplicity of purpose, because you fear the Lord.
Whatever you are doing, let your hearts be in your work, as a 23
thing done for the Lord and not for men. For you know that it is 24
from the Lord you will receive the inheritance as your reward.
Christ is the Master whose bondservants you are. The man who 25
perpetrates a wrong will find the wrong repaid to him: with
God there are no merely earthly distinctions. 4 Masters, deal 1
justly and equitably with your slaves, knowing that you too have
a Master in heaven.

Be earnest and unwearied in prayer, being intent on it and on 2
your giving of thanks. And pray at the same time for us also, 3
that God may open for us a door for preaching, for us to tell the
truth concerning Christ for the sake of which I am even a
prisoner. Then I shall proclaim it fully, as it is my duty to do. 4
Behave wisely in relation to the outside world, seizing your 5
opportunities. Let your language be always seasoned with the 6
salt of grace, so that you may know how to give every man a
fitting answer.

Tychicus, our much-loved brother, a trusty assistant and 7
fellow servant with us in the Lord's work, will give you every
information about me. And for this very purpose I send him to 8
you that you may know how we are faring; and that he may cheer
your hearts. And with him I send our dear and trusty brother 9
Onesimus, who is one of yourselves. They will inform you of
everything here.

Aristarchus my fellow prisoner sends greeting to you, and so 10
does Mark the cousin of Barnabas. You have received instructions
about him; if he comes to you, give him a welcome. Jesus, called 11
Justus, also sends greeting. These three are Jewish converts.
They alone among such have worked loyally with me for the
Kingdom of God: they are men who have been a comfort to me.

Epaphras, who is one of yourselves, a bondservant of Jesus 12

COLOSSIANS IV

Christ, sends greeting to you, always wrestling on your behalf in his prayers, that you may stand firm, as men of ripe character and of clear conviction as to everything which is God's will. For I can bear witness to the deep interest he takes in you and 13 in the brethren at Laodicea and in those at Hierapolis. Luke, the 14 dearly-loved physician, salutes you, and so does Demas.

Greetings to the brethren at Laodicea, especially to Nymphas, 15 and to the church that meets at their house. And when this 16 letter has been read among you, let it be read also in the church of the Laodiceans, and you in turn must read the one I am sending to Laodicea. And tell Archippus to discharge carefully 17 the duties devolving upon him as a servant of the Lord.

I Paul add with my own hand this final greeting. Be mindful 18 of me in my imprisonment. Grace be with you.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

1 Paul, Silvanus, and Timothy, to the church of the Thessa- 1
lonians which is in God the Father and the Lord Jesus Christ:
grace to you and peace.

We give thanks to God continually because of you all, while 2
we make mention of you in our prayers. For we never fail to 3
remember your works of faith and labours of love and steadfast
hope in our Lord Jesus Christ as before our God and Father;
knowing as we do, brethren beloved by God, that He has chosen 4
you, since our gospel did not come to you in words only, but 5
also with power and with the Holy Spirit and with great con-
viction. You know indeed the sort of men we became among you
for your sakes. And you followed our example and the Lord's, 6
after receiving the word amid severe affliction with the joy which
the Holy Spirit gives, so that you became a pattern to all the 7
believers in Macedonia and Greece.

For from you the word of the Lord has sounded forth not only 8
in Macedonia and Greece; but everywhere your faith in God has
become known, so that we have no need to say one word. Of their 9
own accord people report the visit we made to you, and how you
turned from your idols to God, to serve a living and true God,
and to await the return from heaven of His Son, whom He raised 10
from the dead—Jesus, our deliverer from God's coming wrath.

The apostles and their converts

2 You yourselves, brethren, know that our visit to you did not 1
prove useless. But, as you are aware, after we had already met with 2
suffering and outrage at Philippi, we found courage in our God to
tell you amid much opposition the gospel of God. Our appeal does 3
not rest on delusion, nor on uncleanness, and does not deal in
fraud. But as God approved us to entrust us with the gospel, 4
so in what we say we seek to please not men but God, who tests
our hearts.

As you know, we have never used the language of flattery or 5
pretexts for enriching ourselves: God is our witness. Nor did we 6
seek glory from men either from you or any other, although we

1 THESSALONIANS II—III

might have stood on our dignity as apostles of Christ. Rather we 7
showed ourselves gentle when among you as a nursing mother
cherishing her own children. With this tender regard for you, 8
we were ready to impart to you not only the gospel of God, but
our very lives also, because you had become very dear to us.

For you remember, brethren, our labour and toil: how work- 9
ing night and day so as not to become a burden to any of you, we
proclaimed to you the gospel of God. You are witnesses—and 10
God is witness—how holy and upright and blameless our dealings
with you believers were. For you know that we acted towards 11
every one of you as a father towards his own children, encour-
aging and cheering you, and adjuring you to live lives worthy of 12
the God who invites you to share His own Kingdom and glory.

For this reason we too render unceasing thanks to God, that, 13
when you received the word of God which you heard from us,
you embraced it, not as men's word, but as—what it really is—
God's word, which also is at work in you who believe. For you, 14
brethren, followed the example of the churches of God in Christ
Jesus which are in Judaea; seeing that you endured the same ill-
treatment from your own countrymen as they did from the Jews,
who killed both the Lord Jesus and the prophets, and drove us 15
out; these men are displeasing to God, and enemies of all man-
kind; for they try to prevent our preaching to the Gentiles that 16
they may be saved. They thus continually fill up the measure of
their sins, and God's anger has overtaken them to the utmost.

But we, brethren, having been for a short time taken from 17
you—in person, not in spirit—endeavoured all the more with
intense longing to see you face to face. And so we wanted to 18
come to you—I Paul again and again—but Satan hindered us.
For what is our hope or joy, or the crown of which we boast? 19
Is it not you yourselves in the presence of our Lord Jesus at His
coming? Yes, you are our glory and our joy. 20

3 So when we could endure it no longer, we decided to 1
remain behind in Athens alone; and we sent Timothy our 2
brother and God's minister in Christ's gospel, that he might
strengthen you and encourage you in your faith; so that none of 3
you might be perturbed by these trials: for you yourselves know
that they are our appointed lot. Even when we were with you, we 4
forewarned you that we were soon to suffer affliction; and this
has actually happened, as you know. For this reason I too, when 5
I could no longer endure it, sent to learn about your faith, lest

perhaps the Tempter had tempted you, and our labour should prove to no purpose.

But now that Timothy has come back to us from you, and has brought us the good news of your faith and love, and that you cherish a constant and affectionate recollection of us, longing to see us as we also long to see you—for this reason in all our distress and trial we have been comforted about you, brethren, through your faith. For now we live indeed, if you stand fast in the Lord.

What thanksgiving indeed can we offer to God on your behalf in return for all the joy which we feel before our God for you, while night and day with intense earnestness we pray that we may see your faces, and make good whatever may be lacking in your faith?

But may our God and Father Himself and our Lord Jesus guide our way to you; and may the Lord make you increase and overflow in love to one another and to all men, as we do to you. Thus He will confirm your hearts blameless in holiness in the presence of our God and Father at the coming of our Lord Jesus with all His holy ones.

Practical exhortations

4 Further, brethren, we beg and exhort you in the name of the Lord Jesus, as you learnt from us how you ought to live so as to please God, as indeed you do live, so to do even more thoroughly. For you know the commands which we gave you by the authority of the Lord Jesus.

It is God's will that you be pure, that you abstain from fornication; that each of you shall know how to procure himself a wife in purity and honour, not in lustful passion like the Gentiles who have no knowledge of God; and that in this matter there be no trespass on a brother's rights and no overreaching him. For the Lord is an avenger in all such cases, as we have already taught you and solemnly warned you. God has not called us to uncleanness, but to purity. Therefore he who disregards this disregards not man but God, who puts His Holy Spirit into your hearts.

But about love for the brotherhood it is unnecessary to write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren throughout Macedonia. We exhort you, brethren, to do so more and more, and make a quiet life your aim, and to mind your own business

1 THESSALONIANS IV—V

and work with your hands, as we bade you to do; so as to bear 12
yourselves becomingly towards outsiders, and to be independent.

The re-appearing of the Lord Jesus

Now, concerning those who fall asleep we would not have you 13
ignorant, brethren, lest you should mourn, as do the rest who
have no hope. For if we believe that Jesus died and rose again, 14
in the same way also through Jesus God will bring with Him
those who have fallen asleep.

And this we declare to you on the Lord's own word—that we 15
who are alive and survive until the coming of the Lord will have
no advantage over those who have fallen asleep. For the Lord 16
Himself will come down from heaven with a loud summons,
with the voice of an archangel, and with the trumpet of God,
and the dead in Christ will rise first. Afterwards we who are alive 17
and survive will be caught up along with them in the clouds to
meet the Lord in the air. And so we shall be with the Lord for
ever. Therefore encourage one another with these words. 18

5 But as for times and dates it is unnecessary that anything 1
be written to you. For you yourselves know perfectly well that the 2
day of the Lord comes like a thief in the night. While they are 3
saying 'Peace and safety,' then, in a moment, destruction falls
upon them, like birth-pains on a woman who is with child; and
escape there is none. But you, brethren, are not in darkness, 4
that the day should surprise you like a thief; for all of you are 5
sons of light and sons of day. We belong neither to night nor to
darkness.

So, then, let us not sleep like the rest, but let us keep awake and 6
be sober. For those who sleep, sleep at night, and those who get 7
drunk, are drunk at night. But let us, since we belong to the day, 8
be sober, putting on the breastplate of faith and love, and for a
helmet the hope of salvation. God has not destined us to incur 9
His anger, but to obtain salvation through our Lord Jesus Christ;
who died for us, so that whether we are awake or sleeping we 10
may share His life. Therefore encourage one another, building 11
each other up, as in fact you do.

Conclusion

Now we beg you, brethren, to respect those who labour among 12
you and preside over you in the Lord and counsel you, and to 13

1 THESSALONIANS V

hold them in the most affectionate esteem for their work's sake.
Be at peace among yourselves.

And we exhort you, brethren, admonish the idle, encourage 14
the faint-hearted, sustain the weak, and keep your temper with
all men.

See to it that no one repays another with evil for evil; but 15
always aim at doing good both to one another and to all the
world.

Be always joyful. Be unceasing in prayer. Always be thank- 16-
ful; for this is God's will concerning you in Christ Jesus. 18
Do not quench the Spirit. Do not depreciate prophetic reve- 19-
lations; but test them all, and hold fast to the good. 21
Keep yourselves aloof from every form of evil. 22

And may the God of peace Himself make you entirely holy; 23
and may your spirits, souls, and bodies be preserved complete
and be found blameless at the coming of our Lord Jesus Christ.
Faithful is He who calls you, and He will also accomplish it. 24

Brethren, pray for us. Greet all the brethren with a holy 25-
kiss. I charge you in the Lord's name to have this letter read to 27
all the brethren.

The grace of our Lord Jesus Christ be with you. 28

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

1 Paul, Silvanus, and Timothy, to the church of the Thessa- 1
lonians in God our Father and the Lord Jesus Christ: grace to 2
you and peace from God our Father and the Lord Jesus Christ.

We owe unceasing thanks to God on your behalf, brethren. 3
They are due because your faith grows beyond measure, and the
love of all of you, without exception, one to another goes on
increasing, so that we ourselves make you our boast among the 4
churches of God because of your endurance and faith amid all
the persecutions and afflictions which you are suffering. For 5
these are a plain token of God's righteous judgement, which
designs that you should be found worthy of the Kingdom of
God, for the sake of which, indeed, you are sufferers; since it is 6
a righteous thing for Him to requite with affliction those who
afflict you; and to recompense with rest you who suffer affliction 7
—rest with us at the revelation of the Lord Jesus from heaven
with the angels of His power. He will come in flames of fire to 8
take vengeance on those who do not acknowledge God and do not
obey the gospel of our Lord Jesus. They will pay the penalty of 9
eternal destruction, away from the presence of the Lord and from
the glory of His might, when He comes to be glorified in His 10
saints and to be wondered at in all who have believed (for our
testimony to you was believed) on that day.

It is with this in view also that we continually pray for you, 11
that our God will count you worthy of His call, and by His power
accomplish every desire for goodness and every work of faith;
in order that the name of our Lord Jesus may be glorified in you, 12
and you in Him, according to the grace of our God and the Lord
Jesus Christ !

The re-appearing of the Lord Jesus

2 Now with respect to the coming of our Lord Jesus Christ and 1
our gathering to meet Him, we entreat you, brethren, not readily 2
to become unsettled in mind or troubled, either by any spiritual
revelation or by any word or letter alleged to come through us,
to the effect that the day of the Lord is already here. Let no one 3

2 THESSALONIANS II—III

in any way deceive you, for it cannot come unless the apostasy comes first, and the appearing of the man of sin, the son of perdition, who sets himself against and exalts himself above every so-called god or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God. 4

Do you not remember that while I was still with you, I told you this? And now you know what restrains him, that he may be revealed only at his appointed time. For lawlessness is already at work in secret; but in secret only until the man who now restrains it is removed, and then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth, and overwhelm by the manifestation of His Presence. 5 6 7 8

The appearing of the lawless one will be attended by all sorts of miracles and signs and delusive marvels—for so Satan works—and by every kind of wicked deception for those who, because they did not entertain the love of the truth so that they might be saved, are on the way to perdition. And for this reason God sends them a fatal delusion that they may believe that lie; in order that all may be judged who have refused to believe the truth and have taken pleasure in unrighteousness. 9 10 11 12

Thanksgiving and exhortations

But from us thanks are always due to God on your behalf, brethren whom the Lord loves, because God from the beginning has chosen you for salvation through the Spirit's sanctifying influence and your belief in the truth. To this He has called you by our gospel, so that you may attain to the glory of our Lord Jesus Christ. 13 14

So then, brethren, stand firm, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself, and God our Father who has loved us and has given us in His grace eternal consolation and good hope, comfort your hearts and make you steadfast in every good work and word. 15 16 17

3 Moreover, brethren, pray for us, that the Lord's word may spread rapidly and be extolled, as it was among you; and that we may be delivered from perverse and wicked men. It is not everybody who has faith; but the Lord is faithful, and He will confirm and will guard you from the Evil One. And we have confidence in you in the Lord, that you are doing and will do what 1 2 3 4

2 THESSALONIANS III

we command. And may the Lord guide your hearts into the love 5
of God and into the steadfastness of Christ!

But in the name of the Lord we command you, brethren, to 6
stand aloof from every brother who is living an idle life not
in accordance with the teaching which you received from us.
You yourselves know that it is your duty to follow our example. 7
There was no idleness in our life among you, nor did we get 8
bread to eat from any one without paying for it, but by labour
and toil, working night and day in order not to be a burden to
any of you. Not that we have not a right to such support, but it 9
was in order to set you an example—for you to imitate us. Even 10
when we were with you, we gave you this injunction: 'If a man
refuses to work, neither shall he eat.'

For we hear that there are some of you who live idle lives and 11
are mere idle busybodies. Persons of that sort we call upon and 12
command in the Lord Jesus Christ to work quietly and eat their
own bread.

But you, brethren, must not grow weary in doing right. If any 13,
one refuses to obey these our written instructions, mark that man 14
and hold no communication with him; so that he may be ashamed.
And yet do not regard him as an enemy, but caution him as a 15
brother. And may the Lord of peace Himself continually grant 16
you peace in every way. The Lord be with you all.

Conclusion

I Paul add a greeting with my own hand, which is the credential 17
in every letter of mine. This is my handwriting. The grace of our 18
Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

1 Paul, an apostle of Christ Jesus by command of God our 1
Saviour and Christ Jesus our hope, to Timothy, my true son in 2
the faith: grace, mercy, and peace from God the Father and
Christ Jesus our Lord.

When I was on my journey to Macedonia I begged you to 3
remain on in Ephesus that you might caution certain persons
against erroneous teaching and attention to mere fables and 4
endless genealogies, such as foster discussions rather than accept-
ance in faith of God's provision for salvation. Do so still.

The object to be secured by such caution is the love which 5
springs from a pure heart, a clear conscience, and a sincere faith.
From these some have deviated, and have lost their way in 6
empty reasoning. They are ambitious to be teachers of the Law, 7
although they do not understand either their own words or the
things about which they make their confident assertions.

Now we know that the Law is good, if a man uses it in a lawful 8
way, and remembers that a law is not enacted for a righteous 9
man, but for the lawless and rebellious, the irreligious and sinful,
the godless and profane—for those who strike their fathers or their
mothers, for murderers, the licentious, sodomites, kidnappers, 10
liars, and false witnesses; and for whatever else is opposed to the
wholesome teaching of the glorious gospel of the blessed God 11
with which I have been entrusted.

I am thankful to Christ Jesus our Lord who gave me the need- 12
ful strength—because He has judged me faithful and has put me
into His service, though I was previously guilty of blasphemy 13
and persecution and wanton outrage. Yet mercy was shown me,
because I had acted ignorantly, in unbelief; and the grace of our 14
Lord was more than abundant, evoking faith and the love which
centres in Christ Jesus.

True is the saying, and deserving of universal acceptance, that 15
Christ Jesus came into the world to save sinners; among whom
I am foremost. But mercy was shown me in order that in me as 16
the foremost Christ Jesus might display the fullness of His
patience as a striking example for those who would afterwards
rest their faith on Him with a view to eternal life.

I TIMOTHY I—III

Now to the immortal, invisible and eternal King, who alone is 17
God, be honour and glory for ever and ever! Amen.

This is the charge which I entrust to you, my son Timothy, 18
in accordance with the prophecies formerly uttered concerning
you, that being equipped with them you may fight the good fight,
holding fast to faith and a clear conscience. This some have cast 19
aside and have made shipwreck of their faith: among these are 20
Hymenaeus and Alexander, whom I have delivered to Satan that
they may be taught not to blaspheme.

2 I exhort, then, first of all, that supplications, prayers, peti- 1
tions, and thanksgivings be offered on behalf of all men; includ- 2
ing kings and all who are in high station, that we may live
peaceful and tranquil lives with all godliness and in good repute.
This is right and pleasing in the sight of God our Saviour, who 3, 4
wishes all mankind to be saved and to come to a knowledge of the
truth. For there is one God and one Mediator between God and 5
men—Christ Jesus, Himself man; who gave Himself as a ransom 6
for all—a fact testified to at its own appointed time. Of this fact 7
I have been made a herald and an apostle (I speak the truth: it is
not fiction), a teacher of the Gentiles in faith and truth.

So, then, I would have the men in every place of worship pray, 8
lifting to God holy hands without anger or strife; and I would 9
have the women dress becomingly, with modesty and sobriety,
not with plaited hair or gold or pearls or costly clothes, but—as 10
befits women making a claim to godliness—with the ornament
of good works.

A woman should learn in silence with entire submissiveness. 11
I do not permit a woman to teach, nor to have authority over a 12
man, but she must remain silent. For Adam was formed first and 13
then Eve; Adam was not deceived, but his wife was thoroughly 14
deceived, and became involved in transgression. Yet a woman 15
will be saved through child-bearing if they continue in faith and
love and holiness, with self-restraint.

3 True is the saying, 'If any one is eager for the office of 1
bishop, he desires a noble work.' A bishop, then, must be irre- 2
proachable, the husband of one wife, temperate, sober-minded,
well-behaved, hospitable, and with a gift for teaching; not a hard 3
drinker nor given to blows, but gentle, not pugnacious; nor fond
of money; one who manages his own household well, keeping 4
his children under control with true dignity. If a man does not 5

I TIMOTHY III—IV

know how to manage his own household, how shall he take care
of the church of God? He ought not to be a new convert, for fear 6
he should be blinded with pride and come under the same con-
demnation as the devil. It is needful also that he bear a good char- 7
acter with people outside the church, lest he fall into reproach or
a snare of the devil.

Deacons, in the same way, must be men of serious demeanour, 8
not double-tongued, nor addicted to much wine, nor greedy of
base gain, but holding the mysterious truths of the faith with a 9
clear conscience. And these, too, must undergo probation, and 10
then, if they are of unblemished character, let them serve as
deacons. Women, in the same way, must be serious-minded, not 11
slanderers, but in every way temperate and trustworthy.

Let a deacon be the husband of one wife, and rule his children 12
and his own household well. For those who have filled the 13
deacon's office well gain for themselves an honourable standing,
and acquire great boldness of speech in their faith in Christ Jesus.

All this I write to you, though I am hoping before long to come 14
to see you. But, for fear I may be hindered, I now write, so that 15
you may know how to behave in God's household, which is the
church of the living God, the pillar and buttress of the truth.
And beyond controversy, great is the mystery of our religion— 16
He who

Was revealed in the flesh,
And proved righteous by the Spirit;
Was seen by angels,
And proclaimed among Gentile nations;
Was believed on in the world,
And received up into glory.

4 Now the Spirit expressly declares that in later times some 1
will fall away from the faith, giving heed to deceiving spirits and
the teachings of demons; and this through the hypocrisy of men 2
who teach falsely and have their own consciences seared as with a
hot iron, forbidding people to marry, and insisting on abstinence 3
from foods which God has created to be partaken of with thank-
fulness by those who believe and know the truth. For every- 4
thing that God has created is good; and nothing is to be rejected,
if only it is received with thanksgiving: it is made holy by the 5
word of God and by prayer.

If you put this to the brethren, you will be a good servant of 6
Christ Jesus, nourished on the lessons of the faith and of the good

1 TIMOTHY IV—V

teaching which you have faithfully followed. But profane stories, 7
fit only for old women, have nothing to do with.

Train yourself for godliness. Exercise for the body is not use- 8
less, but godliness is useful in every respect, possessing the
promise of the present and the future life. Faithful is this saying 9
and deserving of universal acceptance: and this is the motive of 10
our toiling and wrestling, that we have our hopes fixed on the
living God, who is the Saviour of all mankind and especially of
believers.

Command this and teach this. Let no one treat you slightly 11,
because you are a young man; but in speech, conduct, love, faith, 12
and purity, be an example to your fellow Christians. Till I come, 13
pay attention to public reading, exhortation, and teaching. Do 14
not neglect the gifts with which you are endowed, which were
conferred on you by prophetic indication when the hands of the
elders were placed upon you. Practise these duties and be 15
absorbed in them; so that your progress in them may be evident
to all. Take pains with yourself and your teaching. Persevere in 16
these things; for by doing this you will secure your own and
your hearers' salvation.

5 Never administer a sharp reprimand to an older man, but 1
entreat him as if he were your father, and the younger men as
brothers; the elder women, too, as mothers, and the younger 2
women as sisters, with perfect modesty.

Relieve widows who are really in need. But if a widow has 3, 4
children or grandchildren, let these learn first to show their filial
piety at home and to make requital to their parents; for this is
acceptable in the sight of God. A widow who is really such, even 5
though desolate, has her hopes fixed on God, and continues at
her supplications and prayers night and day; but a pleasure- 6
loving widow is dead even while still alive. Press these facts upon 7
them, so that they may live lives free from reproach. If a man 8
makes no provision for his own relations, and especially for his
own household, he has disowned the faith and is behaving worse
than an unbeliever.

No widow is to be put on the roll who is under sixty years of 9
age. She must have been the wife of but one man, and well 10
reported of for good deeds, as having brought up children,
exercised hospitality, washed the feet of the saints, given relief to
the distressed, and devoted herself to good works of every kind.

But younger widows you must not enrol; for as soon as their 11

I TIMOTHY V—VI

affections stray wantonly from Christ, they want to marry, and 12
they incur the censure of having broken their first plighted faith.
And at the same time they also learn to be idle as they go round 13
from house to house; and they are not only idle, but are gossips
also and busybodies, speaking of things that ought not to be
spoken of.

I would therefore have the younger women marry, bear 14
children, manage the house, and furnish the adversary with no
excuse for slander. For already some of them have gone astray, 15
following Satan. If a believing woman has widows dependent on 16
her, she should relieve them, and save the church from being
burdened—so that the church may relieve the widows who are
really in need.

Let the elders who preside well be held worthy of double 17
honour, especially those who labour in preaching and teaching.
For the scripture says, 'YOU ARE NOT TO MUZZLE THE OX WHILE 18
IT IS TREADING OUT THE GRAIN' (Deut. xxv. 4); and the workman
deserves his pay.

Never entertain an accusation against an elder except on the 19
evidence of two or three witnesses. Those who persist in sin 20
rebuke in the presence of all, so that the rest also may be afraid
to sin.

I solemnly call upon you, in the presence of God and of Christ 21
Jesus and of the elect angels, to carry out these instructions
without prejudice, and to do nothing from partiality. Do not lay 22
hands upon any one hastily; and do not be a partaker in the sins
of others; keep yourself pure. (No longer be a water-drinker; but 23
take a little wine for the sake of your stomach and your frequent
ailments.)

The sins of some men are obvious, going before them to judge- 24
ment, but the sins of others follow after them. So also the right 25
actions of some are obvious, and those that are not cannot remain
for ever hidden.

6 Let all who are under the yoke of slavery hold their own 1
masters to be deserving of all honour, so that the name of God and
the teaching may not be spoken against. And those who have 2
believing masters should not be wanting in respect towards them
because they are brethren, but should serve them all the more,
because those who profit by the service are believers and beloved.

Thus teach and exhort. If any one teaches differently, and 3
refuses assent to the wholesome instructions of our Lord Jesus

I TIMOTHY VI

Christ and the teaching that harmonizes with true godliness, he is blinded with conceit and really knows nothing, but is crazy 4 with discussions and controversies about words which give rise to envy, quarrellings, revilings, ill-natured suspicions, and per- 5 sistent wranglings on the part of people perverted in mind and so deprived of the truth, who imagine that godliness means gain.

Godliness is indeed great gain when accompanied by content- 6 ment; for we brought nothing into the world, nor can we carry 7 anything out of it; and if we have food and clothing, with these 8 we should be satisfied. But people who want to be rich fall into 9 temptation and a snare, and into many unwise and pernicious cravings, which sink mankind in destruction and ruin. From love 10 of money all sorts of evils arise; and some have so hankered after money that they have gone astray from the faith and have caused themselves many pangs of sorrow.

But you, O man of God, must flee from these things, and strive 11 for uprightness, godliness, faith, love, fortitude, and gentleness. Struggle your hardest in the good contest for the faith; seize hold 12 of eternal life, to which you were called; you made the good confession before many witnesses. I charge you—in the presence 13 of God who gives life to all, and of Christ Jesus who at the bar of Pontius Pilate made the noble confession—that you keep God's 14 commandment stainlessly and without reproach till the appearing of our Lord Jesus Christ: this will be brought about at its 15 appointed time by the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality, and 16 who dwells in unapproachable light, and whom no man has seen or can see. To Him be eternal honour and dominion! Amen.

Impress on those who are rich in the present world that they 17 must not be haughty or set their hopes on an uncertain thing like riches, but on God who provides us richly with all things for our enjoyment. They must be beneficent, rich in good deeds, open- 18 handed, and liberal; storing up for themselves what shall form a 19 solid foundation for the future, that they may lay hold of the life which is life indeed.

O Timothy, guard the truths entrusted to you, shunning 20 irreligious and frivolous talk, and objections from what is falsely called 'knowledge'; which some have claimed to possess and they 21 have missed the true faith.

Grace be with you all.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

1 Paul, by the will of God an apostle of Christ Jesus, to pro- 1
claim the promise of the Life which is in Christ Jesus, to Timothy 2
my beloved child: grace, mercy, and peace from God the Father
and Christ Jesus our Lord.

I thank God, whom I serve with a pure conscience, as my 3
fathers did, that night and day I unceasingly remember you in my
prayers, and, ever mindful of your tears, I long to see you, that 4
I may be filled with joy. For I recall the sincere faith which is in 5
you—a faith which dwelt first in your grandmother Lois and
your mother Eunice, and, I am convinced, dwells in you also.

For this reason let me remind you to rekindle God's gift, 6
which is yours through the laying on of my hands. For the spirit 7
which God has given us is not a spirit of cowardice, but one of
power and of love and of self-discipline.

Do not be ashamed, then, of witnessing for our Lord or of me 8
His prisoner; but rather share suffering with me for the gospel,
in reliance on the power of God. For He saved us and called us 9
with a holy call, not in accordance with our deserts, but in accord-
ance with His own purpose and the grace which He bestowed on
us in Christ Jesus from all eternity, but which has now been 10
revealed through the appearing of our Saviour, Christ Jesus.
He has put an end to death and has brought life and immortality
to light through the gospel, for which I have been appointed a 11
preacher, apostle, and teacher. That indeed is the reason why 12
I suffer as I do. But I am not ashamed, for I know in whom I have
trusted, and I am confident that He is able to keep what I have
entrusted to Him until that Day.

Keep to the example of the sound teaching which you have 13
heard from me, in the faith and love which are in Christ
Jesus. That precious truth which is entrusted to you guard 14
through the Holy Spirit who has His home in our hearts.

Of this you are aware, that all the Christians in Asia have 15
deserted me: and among them Phygelus and Hermogenes. May 16
the Lord show mercy to the household of Onesiphorus; for many
a time he gave me fresh vigour and he was not ashamed of my
chain. Nay, when he was here in Rome, he took great pains to 17

2 TIMOTHY I—II

inquire for me, and he found me. (The Lord grant that he may 18
obtain mercy at His hands on that Day!) And you yourself well
know all the services which he rendered me in Ephesus.

2 You then, my son, must grow strong in the grace that is in 1
Christ Jesus. What you have been taught by me in the hearing 2
of many witnesses, you must hand on to trusty men, who shall be
competent to instruct others also.

As a good soldier of Christ Jesus accept your share of suffering. 3
Every one who serves as a soldier avoids becoming entangled in 4
the affairs of civil life, so that he may satisfy the officer who
enlisted him. And if any one takes part in an athletic contest, 5
he gets no prize unless he obeys the rules. The harvestman who 6
labours must be the first to get a share of the crop. Reflect on 7
what I am saying: the Lord will give you understanding in every-
thing.

Never forget Jesus Christ risen from the dead, a descendant 8
of David, as is declared in the gospel which I preach. For this 9
I suffer, and am even put in chains, as if I were a criminal: yet
the word of God is not chained. And so I endure all things for 10
the sake of the elect; so that they also may obtain the salvation
which is in Christ Jesus—and with it eternal glory.

True is the saying:

11

If we died with Him, we shall also live with Him;

If we endure, we shall also reign with Him;

12

If we disown Him, He will also disown us;

If we are faithless, He remains faithful—He cannot disown 13
Himself.

Bring this to men's remembrances, solemnly charging them 14
in the presence of God not to wrangle about words, which is
altogether unprofitable and tends only to the ruin of the hearers.

Earnestly seek to commend yourself to God as a workman 15
who, because of his straightforward dealing with the word of
truth, has no reason to feel any shame. But from irreligious and 16
frivolous talk hold aloof, for those who indulge in it will proceed
from bad to worse in impiety, and their teaching will spread like a 17
running sore. Hymenaeus and Philetus are men of that stamp.
As for finding the truth, they have gone astray, saying that the 18
resurrection is already past, and they are upsetting the faith of
some.

Yet God's solid foundation stands unmoved, bearing this 19
guarantee,

2 TIMOTHY II—III

‘THE LORD KNOWS THOSE WHO BELONG TO HIM’ (Num. xvi. 5).

And this also,

‘LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE WICKEDNESS’ (Isa. xxvi. 13).

Now in a great house there are articles not only of gold and silver, but also of wood and of earthenware; and some are for honourable, and others for common use. If, therefore, a man keeps himself clear of these, he will be for honourable use, consecrated, fit for the Master’s service, and equipped for every good work.

Curb the cravings of youth; and strive for integrity, faith, love, peace, in company with all who pray to the Lord with pure hearts. But decline foolish discussions with ignorant men, knowing that these lead to quarrels; and a servant of the Lord must not quarrel, but must be inoffensive towards all men, a skilful teacher, and patient under wrongs. He must instruct his opponents with gentleness, in the hope that God will some day grant them repentance, leading to knowledge of the truth, and that they may return from the devil’s delusion to a sober mind, though they are now entrapped by him to do his will.

3 But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, hard-hearted, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet exclude its power. Turn away from people of this sort.

Among them are included the men who make their way into private houses and captivate weak women—women who, weighed down by the burden of their sins, are led by ever-changing caprice, and are always learning, and yet never able to arrive at knowledge of the truth.

Just as Jannes and Jambres withstood Moses, so also these withstand the truth—being men of debased mind, and reprobates so far as faith is concerned. But they will have no further success; for their folly will be manifest to all men, just as that of the opponents of Moses came to be. But you have faithfully followed my teaching, life, aims, faith, patience, love, fortitude, persecutions, and sufferings, all the things which happened to me in Antioch, Iconium, and Lystra, the persecutions I endured, and how the Lord delivered me out of them all. And indeed every one

who is determined to live a godly life in Christ Jesus will be persecuted. Bad men and impostors will go from bad to worse, 13 misleading and being misled.

But do you cling to the truths which you have learnt and of 14 which you are convinced, knowing who your teachers were, and 15 that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every scripture is inspired by God and is useful for 16 teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly 17 equipped for every good work.

4 I adjure you, in the presence of God and of Christ Jesus who 1 is to judge the living and the dead, and by His appearing and His Kingdom: preach the word, be zealous in season and out of 2 season; reprove, rebuke, encourage, with the utmost patience and instruction. For a time is coming when men will not tolerate 3 wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will close their ears to the truth and will turn away to fables. 4

But do you be circumspect in all matters, and ready to suffer; 5 do the duty of an evangelist and fully discharge the obligations of your office.

I am a drink-offering already being poured out; and the time 6 for my departure is close at hand. I have fought the good fight; 7 I have run the race; I have kept the faith. Hereafter there is 8 reserved for me the crown of righteousness which the Lord, the 8 righteous Judge, will award to me on that day, and not only to me, but also to all who have loved the thought of His appearing.

Make an effort to come to me speedily; for Demas has de- 9, serted me—loving the present world—and has gone to Thessa- 10 lonica; Crescens has gone to Galatia, and Titus to Dalmatia. Luke alone is with me. Call for Mark and bring him with you, 11 for he is a great help to me in my ministry. Tychicus I have sent 12 to Ephesus.

When you come, bring the cloak which I left behind at Troas at 13 the house of Carpus, and the books, especially the parchments.

Alexander the smith did me much mischief: the Lord will 14 requite him according to his doings. You also should beware of 15 him; for he has violently opposed our words.

At my first defence I had no one at my side; all deserted me: 16 may it not be laid to their charge! The Lord, however, stood by me 17

2 TIMOTHY IV

and filled me with strength that through me the message might be fully proclaimed and that all the Gentiles might hear it; and I was rescued from the lion's jaws. The Lord will deliver me 18 from every malicious attack and will bring me safe to His heavenly Kingdom. To Him be the glory for ever and ever! Amen.

Greet Prisca and Aquila, and the household of Onesiphorus. 19 Erastus stayed in Corinth; Trophimus I left behind me at 20 Miletus, ill. Make an effort to come before winter. Eubulus 21 greets you, and so do Pudens, Linus, Claudia, and all the brethren.

The Lord be with your spirit. Grace be with you all. 22

THE EPISTLE OF PAUL TO TITUS

1 Paul, a servant of God and an apostle of Jesus Christ for 1
furthering the faith of God's elect and a knowledge of the truths
of religion, in hope of eternal life, which God, who never 2
deceives, promised from all eternity; and at the appointed time 3
He made known His word by the preaching with which I was
entrusted by the command of God our Saviour, to Titus my 4
own true child in our common faith: grace and peace from God
the Father and Christ Jesus our Saviour.

I have left you behind in Crete that you may set right the 5
things still requiring attention, and may appoint elders in every
town, as I directed you; namely, wherever there is a man of 6
blameless life, the husband of one wife, having children who are
believers and are free from every reproach of profligacy or of dis-
orderliness. For, as God's steward, a bishop must be blameless, 7
not self-willed, not quick-tempered or a hard drinker, not given
to blows or greedy of gain; but hospitable, a lover of goodness, 8
sober-minded, upright, saintly, self-controlled; holding fast to 9
the trustworthy word as he has learnt it, so that he may be able
both to encourage others with sound teaching and to refute
opponents.

For there are many disorderly persons given to idle and mis- 10
leading talk, who, for the most part, are of the Jewish party. You 11
must stop the mouths of such men, for they upset whole families,
teaching what they ought not for the sake of making money. One 12
of themselves—a prophet of their own—has said,

‘Cretans are always liars, noxious beasts, idle gluttons.’

This testimony is true. Therefore sternly reprove them, that 13
they may keep sound in their faith, and not give attention to 14
Jewish legends and the maxims of men who turn their backs on
the truth. To the pure everything is pure. But to the polluted 15
and unbelieving nothing is pure; on the contrary, their very
minds and consciences are polluted: they profess to know God, 16
but in their actions they disown Him; for they are detestable,
disobedient men, for any good work useless.

2 But do you speak in a manner that befits wholesome teach- 1
ing. Exhort aged men to be temperate, grave, sober-minded, 2

TITUS II—III

and sound in their faith, their love, and their endurance. In the 3
same way exhort aged women to be reverent in bearing, not
slanderers nor enslaved to wine. As patterns of virtue they should
give good advice, and school the young women to be affectionate 4
to their husbands and children, to be sober-minded, chaste, 5
domesticated, kind, and submissive to their husbands, so that
the word of God may not be exposed to reproach.

In the same way exhort the younger men to be self-restrained. 6
And above all exhibit in your own life a pattern of right conduct, 7
in your teaching sincerity and seriousness and wholesome 8
language which no one can censure, so that our opponents may
feel ashamed at having nothing evil to say against us. Exhort 9
slaves to be obedient to their owners and to give them satisfaction,
not contradicting and not pilfering, but manifesting perfect good 10
faith, in order to do credit to the teaching of our Saviour, God, in
all things.

For the grace of God has displayed itself with saving power to 11
all mankind, training us to renounce ungodliness and worldly 12
desires, and to live sober, upright, and pious lives in the present
world, awaiting fulfilment of our blessed hope—the appearing 13
in glory of our great God and Saviour Jesus Christ; who gave 14
Himself for us to purchase our freedom from all iniquity, and
purify for Himself a people who should be His own, zealous for
good works.

Thus speak, exhort, reprove, with all impressiveness. Let no 15
one make light of you.

3 Remind your hearers that they must submit to the rulers 1
who are in authority, and obey their regulations; they must be
ready to undertake any good work, not speak evil of any one, nor 2
be contentious, but be yielding and constantly manifesting a
gentle spirit towards all men.

There was a time when we also were unintelligent, obstinate, 3
deluded, the slaves of various cravings and pleasures, spending
our lives in malice and envy, deserving hatred ourselves and hat-
ing one another. But when the goodness of God our Saviour and 4
His love to man came to light, not in virtue of any righteous 5
deeds which we had done, but in His own mercy, He saved us by
means of the bath of regeneration and renewal by the Holy 6
Spirit, which He poured out on us richly through Jesus Christ
our Saviour; in order that having been acknowledged righteous 7

TITUS III

through His grace we might become heirs to eternal life in fulfilment of our hopes. These words are trustworthy. 8

And on these points I would have you insist strenuously, in order that those who have their faith fixed on God may take care to be foremost in all right actions; for these are not only right in themselves, but are also useful to mankind.

But hold yourself aloof from foolish disputes and genealogies 9 and quarrels and wrangling about the Law, for they are useless and vain.

After a first and second admonition, have nothing further to 10 do with a man who causes divisions; for, as you know, a person of 11 that sort has gone astray and is a sinner self-condemned.

After I have sent Artemas or Tychicus to you, lose no time in 12 joining me at Nicopolis, for I have decided to pass the winter there. Help Zenas the lawyer on his journey with especial care, 13 and Apollos, so that nothing may be wanting to them. And let our 14 people, too, learn to follow honest occupations for the supply of their necessities, so that they may not live useless lives.

Every one here sends you greeting. Greet the believers who 15 hold us dear.

May grace be with you all.

THE LETTER OF PAUL TO PHILEMON

Paul, a prisoner for Christ Jesus, and Timothy our brother, 1
to Philemon our dearly-loved fellow labourer—and to our sister 2
Apphia and our comrade Archippus—as well as to the church
in your house: grace to you all, and peace, from God our Father 3
and the Lord Jesus Christ.

I give continual thanks to my God while making mention of 4
you, my brother, in my prayers, because I hear of your love and 5
of the faith which you have towards the Lord Jesus and which
you manifest towards all the saints; praying as I do, that their 6
participation in your faith may result in the full recognition of all
the right affection that is in us toward Christ. For I have found 7
great joy and comfort in your love, because the hearts of the saints
have been, and are, refreshed through you, my brother.

Therefore, though I might with Christ's authority speak very 8
freely and order you to do what is fitting, it is for love's sake that 9
—instead of that—although I am none other than Paul the aged,
and now also a prisoner for Christ Jesus, I entreat you on behalf 10
of my own child whose father I have become while in my chains—
I mean, Onesimus. Formerly he was useless to you, but now— 11
true to his name—he is of great use to you and to me.

I am sending him back to you, though in so doing I send part 12
of myself. It was my wish to keep him at my side for him to 13
attend to my wants, as your representative, during my imprison-
ment for the gospel. Only I wished to do nothing without your 14
consent, so that this kind action of yours might not be done
under pressure, but might be of your own free will. For perhaps 15
it was for this reason he was parted from you for a time, that you
might receive him back wholly and for ever yours; no longer as 16
a slave, but as something better than a slave—a brother peculiarly
dear to me, and even dearer to you, both as a servant and as a
fellow Christian. If, therefore, you regard me as a comrade, 17
receive him as if he were I myself.

And if he was ever dishonest or is in your debt, debit me with 18
the amount. I Paul write this with my own hand—I will pay you 19
in full. (I say nothing of the fact that you owe me even your own
self.) Yes, brother, do me this favour for the Lord's sake. Refresh 20
my heart in Christ.

PHILEMON

I write to you in the full confidence that you will meet my 21 wishes, for I know you will do even more than I say. And at 22 the same time provide a lodging for me; for I hope that through your prayers I shall be permitted to come to you.

Greetings to you, my brother, from Epaphras my fellow 23 prisoner for the sake of Christ Jesus; and from Mark, Aristarchus, 24 Demas, and Luke, my fellow workers.

May the grace of our Lord Jesus Christ be with the spirit of 25 every one of you.

THE EPISTLE TO THE HEBREWS

Introduction. Christ's superiority to prophets and angels

1 God, who of old spoke to our forefathers in many fragments 1
and by various methods through the prophets, has at the end of 2
these days spoken to us through a Son, who is the predestined
Lord of the universe, and through whom He made the world.
He brightly reflects God's glory and is the exact representation of 3
His being, and upholds the universe by His all-powerful word.
After securing man's purification from sin He took His seat at
the right hand of the Majesty on high, having become as far 4
superior to the angels as the Name He possesses by inheritance
is more excellent than theirs.

For to which of the angels did God ever say, 5
'MY SON ART THOU:

I HAVE THIS DAY BECOME THY FATHER' (Ps. ii. 7);
and again,

'I WILL BE A FATHER TO HIM,
AND HE SHALL BE MY SON'? (2 Sam. vii. 14).

And again when He brings His Firstborn into the world, He 6
says,

'AND LET ALL GOD'S ANGELS WORSHIP HIM'
(Deut. xxxii. 43, LXX; Ps. xcvi. 7, LXX).

Moreover of the angels He says, 7

'HE CHANGES HIS ANGELS INTO WINDS,
AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE'
(Ps. civ. 4).

But of His Son, He says, 8

'THY THRONE, O GOD, IS FOR EVER AND EVER,
AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE
JUSTICE.

THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; 9
THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND THY FELLOWS'

(Ps. xlv. 6, 7).

It is also of His Son that God says, 10

'THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDA-
TIONS OF THE EARTH,

AND THE HEAVENS ARE THE WORK OF THY HANDS.

HEBREWS I—II

THE HEAVENS WILL PERISH, BUT THOU REMAINEST; 11
 AND THEY WILL GROW OLD LIKE A GARMENT,
 AND AS A MANTLE THOU WILT ROLL THEM UP; 12
 YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE.
 BUT THOU ART THE SAME,
 AND THY YEARS WILL NEVER COME TO AN END' (Ps. cii. 25-27).
 To which of the angels has He ever said, 13
 'SIT AT MY RIGHT HAND

TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET'? (Ps. cx. 1).
 Are not all angels spirits that serve Him—whom He sends out 14
 to render service for the benefit of those who are to inherit
 salvation?

2 For this reason we ought to pay the more earnest heed to the 1
 things which we have heard, for fear we should drift away from
 them. For if the message delivered through angels proved to be 2
 true, and every transgression and act of disobedience met with
 just retribution, how shall we escape if we neglect a salvation as 3
 great as that now offered to us? This, after having first of all been
 announced by the Lord Himself, had its truth made sure to us
 by those who heard Him, while God corroborated their testi- 4
 mony by signs and marvels and various mighty works, and by
 gifts of the Holy Spirit distributed in accordance with His own
 will.

It is not to angels that God has assigned the sovereignty of that 5
 coming world of which we speak. But, as we know, a psalmist has 6
 exclaimed,

'HOW POOR A CREATURE IS MAN, AND YET THOU DOST RE-
 MEMBER HIM,
 AND A SON OF MAN, AND YET THOU DOST COME TO HIM!
 THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE 7
 ANGELS;
 WITH GLORY AND HONOUR THOU HAST CROWNED HIM,
 AND HAST SET HIM OVER THE WORKS OF THY HANDS.
 THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS FEET' 8
 (Ps. viii. 4-6).

For this subjecting of the universe to man implies the leaving
 nothing not subject to him. But we do not as yet see the universe
 subject to him. But we do see Him who was made for a little while 9
 lower than the angels—even Jesus—because of His suffering of
 death crowned with glory and honour, that by God's grace He
 might taste death for every man.

HEBREWS II—III

For it was fitting that He for whom and through whom all 10
things exist, in bringing many sons to glory, should perfect by
suffering the Prince Leader of their salvation. For both He who 11
sanctifies and those whom He is sanctifying have all one Father;
and for this reason He is not ashamed to speak of them as His
brothers; as when He says: 12

‘I WILL PROCLAIM THY NAME TO MY BROTHERS:

IN THE MIDST OF THE CONGREGATION I WILL HYMN THY
PRAISES’ (Ps. xxii. 22);
and again, 13

‘I WILL BE ONE WHOSE TRUST REPOSES IN GOD’

(Ps. xviii. 2 ; Isa. xii. 2);

and again,

‘HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN ME’
(Isa. viii. 18).

Since, then, the children referred to are all alike sharers in 14
perishable human nature, He Himself also, in the same way, took
on Him a share of it, in order that through death He might
render powerless him who had authority over death, that is, the
devil, and might set at liberty all those who through fear of 15
death had been subject to lifelong slavery. For assuredly it is not 16
to angels that He reaches a helping hand, but it is to the descend-
ants of Abraham. And for this purpose it was necessary that in 17
all respects He should be made to resemble His brothers, so that
He might prove Himself a compassionate and faithful High
Priest in things relating to God, in order to atone for the sins of
the people. For inasmuch as He has Himself felt the pain of 18
temptation and trial, He is also able to help those who are
tempted and tried.

3 Therefore, holy brethren, sharers with others in a heavenly 1
calling, fix your thoughts on Jesus, the Apostle and High Priest
whose followers we profess to be. How faithful He was to Him 2
who appointed Him, just as Moses also was faithful in all God’s
house! For Jesus has been counted worthy of greater glory than 3
Moses, in so far as he who has built a house has higher honour
than the house itself. For every house has a builder, the Builder 4
of all things being God.

Moreover, Moses was faithful in all God’s house as a servant 5
in delivering the message given him to speak; but Christ was 6
faithful as a Son having authority over God’s house, and we are

HEBREWS III—IV

that house, if we hold firm to the end the boldness and the hope which we boast of as ours.

For this reason—as the Holy Spirit warns us, 7

‘TO-DAY, IF YOU SHOULD HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS AS IN THE TIME OF THE
PROVOCATION 8

ON THE DAY OF THE TEMPTATION IN THE DESERT,

WHERE YOUR FATHERS TEMPTED AND TESTED ME AND THEY 9
SAW ALL THAT I DID

DURING FORTY YEARS. THEREFORE I WAS GREATLY GRIEVED 10
WITH THAT GENERATION,

AND I SAID, “IN THEIR HEARTS THEY ARE EVER ASTRAY,
THEY HAVE NOT LEARNT TO KNOW MY PATHS.”

WHILE I SWORE IN MY ANGER, 11

THEY SHALL NOT BE ADMITTED TO MY REST’ (Ps. xcv. 7–11)—
see to it, brethren, that there is never in any one of you—as 12
perhaps there may be—a sinful and unbelieving heart, manifest-
ing itself in revolt from the ever-living God.

On the contrary encourage one another, day after day, so long 13
as ‘to-day’ lasts, so that not one of you may be hardened through
the deceitful character of sin. For we have, all alike, become 14
sharers with Christ, if we really hold our first confidence firm to
the end; seeing that the warning still comes to us, 15

‘TO-DAY, IF YOU SHOULD HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID IN
THE TIME OF THE PROVOCATION’ (Ps. xcv. 7).

For who were they that heard, and yet provoked God? Was 16
it not the whole of the people who had come out of Egypt under
the leadership of Moses? And with whom was God so greatly 17
grieved for forty years? Was it not with those who had sinned, and
whose dead bodies fell in the desert? And to whom did He 18
swear that they should not be admitted to His rest, if it was not to
those who were disobedient? And so we see that it was owing to 19
lack of faith that they could not be admitted.

4 Therefore let us be on our guard lest perhaps, while He still 1
leaves us a promise of entering into His rest, any one of you
should be found to have failed to obtain it. For a gospel has been 2
brought to us as truly as to them; but the word they heard failed
to benefit them, because they were not united by faith with those
who gave heed to it. We who have believed are to be admitted 3
to that rest; as He has said,

HEBREWS IV—V

‘WHILE I SWORE IN MY ANGER,

THEY SHALL NOT BE ADMITTED TO MY REST’ (Ps. xcv. 11);
although God’s works were completed from the creation of the
world. For, as we know, when speaking of the seventh day He 4
has used the words, ‘AND GOD RESTED ON THE SEVENTH DAY
FROM ALL HIS WORKS’ (Gen. ii. 2); and He has also declared, 5
‘THEY SHALL NOT BE ADMITTED TO MY REST’ (Ps. xcv. 11).

Since, then, it is still true that some will be admitted to it, and 6
that because of disobedience those who formerly had the gospel
proclaimed to them were not admitted, He again definitely 7
mentions a certain day, ‘to-day,’ saying long afterwards, by
David’s lips, in the words already quoted,

‘TO-DAY, IF YOU SHOULD HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS’ (Ps. xcv. 7).

For if Joshua had given them rest, God would not have 8
continued to speak later about another still future day. It follows 9
that there still remains a sabbath-rest for the people of God.
For whoever has been admitted to His rest, has rested from his 10
works as God did from His.

Let it, then, be our earnest endeavour to be admitted to that 11
rest, so that no one may perish through following the same
example of disobedience. For the word of God is full of life and 12
power, and is keener than the sharpest two-edged sword. It
pierces even to the severance of soul from spirit, and penetrates
between the joints and the marrow, and it can discern the secret
thoughts and purposes of the heart. And no created thing is able to 13
escape its scrutiny; but everything lies bare and completely
exposed before the eyes of Him with whom we have to do.

Inasmuch, then, as we have in Jesus, the Son of God, a great 14
High Priest who has passed into heaven itself, let us hold firmly
to our profession of faith. For we have not a High Priest who is 15
unable to feel for us in our weaknesses, but one who was tempted
in every respect, just as we are tempted, and yet did not sin.
Therefore let us come boldly to the throne of grace, that we may 16
receive mercy and find grace to help us in our time of need.

5 For every high priest, chosen as he is from among men, is 1
appointed to act on behalf of men in matters relating to God, in
order to offer both gifts and sin-offerings, and he must be one 2
who is able to bear patiently with the ignorant and erring, because
he himself also is beset with infirmity. And for this reason he is 3

HEBREWS V—VI

required to offer sin-offerings not only for the people but also for himself.

And no one takes this honourable office upon himself, but only 4
accepts it when called to it by God, as Aaron was. So Christ also 5
did not claim for Himself the honour of being made High Priest,
but was appointed to it by Him who said to Him,

‘MY SON ART THOU:

I HAVE THIS DAY BECOME THY FATHER’ (Ps. ii. 7);
as also in another passage He says, 6

‘THOU ART A PRIEST FOR EVER,

BELONGING TO THE ORDER OF MELCHIZEDEK’ (Ps. cx. 4).

For Jesus during His earthly life offered up prayers and 7
entreaties, crying aloud and weeping as He pleaded with Him
who was able to save Him from death, and He was heard for His
godly fear. Although He was God’s Son, yet He learned obedi- 8
ence from the sufferings which He endured; and so, having been 9
made perfect, He became to all who obey Him the source and
giver of eternal salvation. For God Himself addresses Him as a 10
High Priest for ever, belonging to the order of Melchizedek.

Of this we have much to say, and much that it would be 11
difficult to make clear to you, since you have become so dull of
apprehension. For although, considering the long time you have 12
been believers, you ought now to be teachers of others, you really
need some one to teach you over again the very rudiments of the
truths of God, and you have come to require milk instead of solid
food. By people who live on milk I mean those who are imper- 13
fectly acquainted with the doctrine of righteousness. Such
persons are mere babes. But solid food is for adults—that is, for 14
those who through constant practice have their spiritual faculties
carefully trained to distinguish good from evil.

6 Therefore leaving elementary instruction about the Christ, 1
let us advance to mature manhood, and not be continually re-
laying a foundation of repentance from lifeless works and of faith
in God, or teaching about ceremonial washings, the laying on of 2
hands, the resurrection of the dead, and the last judgement. And 3
advance we will, if God permits us to do so.

For it is impossible, in the case of those who have once for all 4
been enlightened, and have tasted the sweetness of the heavenly
gift, and have been made partakers of the Holy Spirit, and have 5
realized how good the word of God is and how mighty are the
powers of the coming age, and then fall away—it is impossible, 6

HEBREWS VI—VII

I say, to bring them back to a new repentance, since, to their own undoing, they are crucifying the Son of God afresh and exposing Him to open shame. For land which has drunk in the rain that often falls upon it, and brings forth vegetation useful to those for whose sakes it is tilled, has a share in God's blessing. But if it yields only a mass of thorns and thistles, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.

But we, even while we speak in this tone, have a happier conviction concerning you, my dearly-loved friends—a conviction of things which point towards salvation. For God is not unjust so as to be unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them. But we long for each of you to continue to show the same earnestness, with a view to your enjoying fullness of hope to the very end; so that you may not become half-hearted, but be imitators of those who through faith and endurance are heirs to the promises.

For when God gave the promise to Abraham, since He had no one greater to swear by, He swore by Himself, saying,

‘ASSUREDLY I WILL BLESS YOU,
AND I WILL INCREASE YOU’ (Gen. xxii. 16, 17).

And so, as the result of patient waiting, our forefather obtained what God had promised. Men swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute. In the same way, since it was God's desire to prove more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope set before us. That hope we have as an anchor of the soul—an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as a forerunner on our behalf, having become, like Melchizedek, a high priest for ever.

7 This Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham assigned a tenth part of all the spoil, was in the first place, as his name means, king of righteousness, and besides that, king of Salem, that is,

HEBREWS VII

king of peace. Being without father or mother or ancestry, having 3
neither beginning of days nor end of life, but made like to the
Son of God, he remains a priest in perpetuity (Gen. xiv. 18–20;
Ps. cx. 4).

Now think how great this man must have been, to whom 4
Abraham, the patriarch, gave a tenth part of the best of the spoil.
Those of the descendants of Levi who receive the priesthood are 5
indeed authorized by the Law to take tithes from the people, that
is, from their brethren, though these have sprung from Abraham.
But, in this instance, one who does not trace his origin from them 6
takes tithes from Abraham, and blesses him to whom the
promises belong! And beyond all dispute it is always the inferior 7
who is blessed by the superior.

Moreover, here mortal men receive tithes: there one receives 8
them about whom it is witnessed that he lives. And even Levi— 9
if I may so speak—pays tithes through Abraham: for Levi was yet 10
in the loins of his forefather when Melchizedek met Abraham.

If, then, perfection was attainable by means of the Levitical 11
priesthood—for on this basis the people received the Law—what
further need was there for a priest of a different kind to be raised
up belonging to the order of Melchizedek instead of being said to
belong to the order of Aaron? For when the priesthood changes, 12
a change of law also of necessity takes place.

He of whom all this is said is connected with a different tribe, 13
not one man of which has anything to do with the altar. For it is 14
undeniable that our Lord sprang from Judah, a tribe concerning
which Moses said nothing about priests. And this is still more 15
abundantly clear when we read that it is as belonging to the order
of Melchizedek that a priest of a different kind is to arise, and to 16
hold His office not in obedience to any temporary law, but by
virtue of an indestructible Life. The words indeed are in evidence, 17

‘THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF
MELCHIZEDEK’ (Ps. cx. 4).

On the one hand we have here the abrogation of an earlier code 18
because it was weak and ineffective—for the Law made nothing 19
perfect; on the other hand we have the bringing in of a new and
better hope by means of which we draw near to God.

And since this was effected not without an oath—for those 20,
others became priests apart from any oath, but He entered upon 21
an office confirmed by an oath from Him who said to Him, ‘THE
LORD HAS SWORN AND WILL NOT RECALL HIS WORDS, THOU ART
A PRIEST FOR EVER’ (Ps. cx. 4)—so much the more also is the 22

HEBREWS VII—VIII

covenant of which Jesus has become the guarantor, a better covenant.

And they have been appointed priests many in number, 23 because death prevents their continuance in office: but He, 24 because He continues for ever, has a priesthood which does not pass to any successor. Hence, too, He is able to save to the utter- 25 most those who come to God through Him, seeing that He ever lives to make intercession on their behalf.

Such a high priest as this was exactly suited to our need—holy, 26 guileless, undefiled, far removed from sinful men, and exalted above the heavens; who, unlike other high priests, is not under 27 the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; because this He did once for all when He offered up Himself. For the Law constitutes 28 men—men with all their infirmity—as high priests; but the word of the oath, which came later than the Law, constitutes as High Priest a Son who has been made for ever perfect.

Christ's high priesthood, and the new covenant

8 Now of what we have been saying the main point is this. 1 We have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens, and ministers in 2 the holy place and in the true tabernacle built by the Lord and not by man.

Every high priest, however, is appointed to offer both blood- 3 less gifts and sacrifices. Therefore this High Priest also must have some offering to present. If, then, He were still on earth, He 4 would not be a priest at all, since there are already those who present the offerings in obedience to the Law, and do service to 5 a copy and type of things heavenly, just as Moses was divinely instructed when about to build the tabernacle. God said, 'SEE THAT YOU MAKE EVERYTHING AFTER THE PATTERN SHOWN YOU ON THE MOUNTAIN' (Exod. xxv. 40). But, as a matter of fact, the 6 ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

For if that first covenant had been free from imperfection, there 7 would have been no occasion to introduce a second. But scripture 8 says that God was dissatisfied with His people:

"THERE ARE DAYS COMING," SAYS THE LORD,

"WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH A NEW COVENANT—

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 WITH THE HOUSE OF JUDAH A NEW COVENANT—

A COVENANT UNLIKE THE ONE WHICH I MADE WITH THEIR
FATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD
THEM OUT FROM THE LAND OF EGYPT;

FOR THEY WOULD NOT REMAIN FAITHFUL TO MY COVENANT,
SO I TURNED FROM THEM," SAYS THE LORD.

"BUT THIS IS THE COVENANT THAT I WILL MAKE WITH THE
HOUSE OF ISRAEL

AFTER THOSE DAYS," SAYS THE LORD:
"I WILL PUT MY LAWS INTO THEIR MINDS

AND WILL WRITE THEM UPON THEIR HEARTS.
AND I WILL INDEED BE THEIR GOD

AND THEY SHALL BE MY PEOPLE.

AND THERE SHALL BE NO NEED FOR THEM TO TEACH EACH ONE
HIS FELLOW CITIZEN

AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD.
FOR ALL WILL KNOW ME

FROM THE LEAST OF THEM TO THE GREATEST;

BECAUSE I WILL BE MERCIFUL TO THEIR WRONGDOINGS,
AND THEIR SINS I WILL REMEMBER NO LONGER" (Jer. xxxi. 31-34).

By using the words, 'a new covenant,' He has made the first
one obsolete. But whatever is decaying and showing signs of old
age is not far from disappearing altogether.

9 Now even the first covenant had regulations for divine
worship, and had also its sanctuary—a sanctuary belonging to
this material world. A sacred tent was constructed—the outer
one, in which were the lamp and the table and the presented
loaves; and this is called the Holy place. And behind the second
veil was a sacred tent called the Holy of Holies. This had a golden
altar of incense, and the ark of the covenant completely covered
with gold, and in it there were a gold vase holding the manna,
and Aaron's rod which budded, and the tables of the covenant.
And above the ark were the Cherubim of the glory overshadowing
the mercy-seat. But I cannot now speak about all these in detail.
These arrangements having been completed, the priests, when
conducting the divine services, continually enter the outer tent.
But into the second the high priest goes on only one day of the
year, and goes alone, taking with him blood, which he offers both
on his own behalf and on account of the sins which the people
have ignorantly committed. The lesson which the Holy Spirit

teaches is this—that the way into the true Holy Place is not yet open so long as the outer tent still stands. And this for this present time is symbolic. According to that symbol both gifts and sacrifices are offered, unable though they are to give complete freedom from sin to him who worships. For reliance is placed only on meats and drinks and various washings—regulations for the body, imposed until a time of reformation.

But when Christ appeared as a High Priest of the blessings that are to come, He entered through the greater and more perfect tabernacle (a tent not built with hands—that is to say, which does not belong to this material creation); and by means of His own blood, not the blood of goats and calves, He once for all entered the Holy Place; thus securing an eternal redemption.

For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who through the eternal Spirit offered Himself to God, free from blemish, purify your consciences from lifeless works to serve the living God?

And because of this He is the mediator of a new covenant, in order that, since a life has been given in deliverance from the offences committed under the first covenant, those who have been called may receive the eternal inheritance which has been promised to them. For where there is a legal 'will,' there must also be a death brought forward in evidence—the death of him who made it. And a will is only of force in the case of a deceased person, being never of any avail so long as he who made it lives.

Accordingly we find that the first covenant was not inaugurated without blood. Thus when Moses had proclaimed to all the people every commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and hyssop, and sprinkled both the book itself and the people generally, saying,

'THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU' (Exod. xxiv. 8).

In the same way he also sprinkled blood upon the tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from the shedding of blood there is no remission of sins.

It was needful, therefore, that the copies of the things in heaven should be cleansed in this way, but that the heavenly things

themselves should be cleansed with more costly sacrifices. For 24
not into a holy place built by men's hands—a mere copy of the
reality—did Christ enter, but He entered heaven itself, now to
appear in the presence of God on our behalf. Nor was it for the 25
purpose of many times offering Himself in sacrifice, as the high
priest enters the Holy Place, year after year, taking with him blood
not his own. In that case Christ would have needed to suffer many 26
times, from the creation of the world onwards; but, as a matter
of fact, He has appeared once for all, at the close of the ages, in
order to do away with sin by the sacrifice of Himself.
And since it is reserved for all mankind once to die, and after- 27
wards to be judged; so the Christ also, having been once offered
in sacrifice in order that He might bear the sins of many, will
appear a second time, separated from sin, to those who are eagerly 28
expecting Him, to make their salvation complete.

10 Now, since the Law exhibits only an outline of the blessings 1
to come and not a perfect representation of the realities, the
priests can never, by repeating the same sacrifices which they
continually offer year after year, give complete freedom from sin
to those who draw near. For then would not the sacrifices have 2
ceased to be offered, because the consciences of the worshippers,
in that case cleansed once for all, would no longer be burdened
with sins? But in those sacrifices sins are recalled to memory year 3
after year. It is impossible for the blood of bulls and goats to take 4
away sins.

That is why, when He comes into the world, He says, He says, 5
'SACRIFICE AND OFFERING THOU HAST NOT DESIRED,
BUT A BODY THOU HAST PREPARED FOR ME.
IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU 6
HAST TAKEN NO PLEASURE.
THEN I SAID, "I AM COME—IN THE ROLL OF THE BOOK IT IS 7
WRITTEN CONCERNING ME—
TO DO THY WILL, O GOD" (Ps. xl. 6–8).

After saying the words I have just quoted, 'SACRIFICES AND 8
OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU
HAST NOT DESIRED OR TAKEN PLEASURE IN' (all such being offered
in obedience to the Law), He then adds, 'I AM COME TO DO THY 9
WILL.' He does away with the first in order to establish the second.
It is through that divine will that we have been set free from sin, 10
through the offering of Jesus Christ as our sacrifice once for all.
And while every priest stands ministering, day after day, and 11

constantly offering the same sacrifices—though these can never
 rid us of our sins—this Priest, on the contrary, after offering for
 sins a single sacrifice of perpetual efficacy, took His seat at God's
 right hand, waiting from that time onward until His enemies be
 put as a footstool under His feet. By one single offering He has
 for ever perfected the sanctified.
 And the Holy Spirit also gives us His testimony; for when He
 had said,
 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM
 AFTER THOSE DAYS," SAYS THE LORD:
 "I WILL PUT MY LAWS UPON THEIR HEARTS
 AND WILL WRITE THEM ON THEIR MINDS;"
 He adds,
 'AND THEIR SINS AND OFFENCES I WILL REMEMBER NO LONGER'
 (Jer. xxxi. 33, 34).
 But where these have been forgiven no further offering for sin
 is required.

Exhortations based on the new covenant

Since then, brethren, we have free access to the holy place
 through the blood of Jesus, by the new and living way which He
 opened up for us through the veil—that is to say, His flesh—and
 since we have a great Priest who has authority over the house of
 God, let us draw near with sincerity and unflinching faith, our
 hearts sprinkled clean from consciences oppressed with sin, and
 our bodies bathed in pure water. Let us hold firmly to an un-
 flinching avowal of our hope, for He is faithful who gave us the
 promises. And let us bestow thought on one another with a view
 to arousing one another to brotherly love and right conduct;
 not neglecting—as some habitually do—to meet together, but
 encouraging one another, and doing this all the more since you can
 see the Day of Christ drawing near.

For if we willfully persist in sin after having received the know-
 ledge of the truth, there no longer remains in reserve any other
 sacrifice for sins. There remains nothing but a certain awful
 expectation of judgement, and the fury of a fire which is to con-
 sume the enemies of God. Any one who bids defiance to the Law
 of Moses is put to death without mercy on the testimony of two
 or three witnesses. How much severer punishment, think you,
 will he be held to deserve who has trampled under foot the Son
 of God, has not regarded as holy that covenant-blood with
 which he was set free from sin, and has insulted the Spirit from

whom comes grace? For we know who it is that has said, 30
 'VENGEANCE BELONGS TO ME: I WILL PAY BACK' (Deut. xxxii. 35);
 and again, 'THE LORD WILL BE HIS PEOPLE'S JUDGE' (Deut. xxxii.
 36). It is an awful thing to fall into the hands of the living God. 31
 But recall to mind the days now past, when on being first 32
 enlightened you went through a great conflict and many suffer-
 ings. This was partly through allowing yourselves to be made a 33
 public spectacle amid reproaches and persecutions, and partly
 through coming forward to share the sufferings of those who
 were thus treated. For you not only showed sympathy with those 34
 who were imprisoned, but you even submitted with joy when your
 property was taken from you, being well aware that you have in
 your own selves a more valuable possession and one which will
 remain.

Therefore do not cast from you your confident hope, for it will 35
 receive a vast reward. You have need of endurance, so that, as 36
 the result of having done the will of God, you may receive the
 promised blessing. There is still but a short time, and then 37
 'THE COMING ONE WILL COME AND WILL NOT DELAY.
 BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL LIVE; 38
 AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN
 HIM' (Hab. ii. 3, 4, LXX).
 We, however, are not the ones to shrink back and perish, but 39
 are of those who believe and so win possession of their souls.

Faith and its ancient heroes

11 Now faith is a confident assurance of that for which we 1
 hope, a conviction of the reality of things which we do not see.
 By it the saints of old won God's approval. Through faith we 2, 3
 understand that the world came into being by the command of
 God, so that what is seen does not owe its existence to that which
 is visible (Gen. i. 1).
 Through faith Abel offered to God a more acceptable sacrifice 4
 than Cain, and through this faith he had witness borne to him
 that he was righteous, God bearing witness by accepting his gifts
 (Gen. iv. 4); and through his faith, though he is dead, he still
 speaks.

Through faith Enoch was taken from the earth so that he did 5
 not see death, and he could not be found, because God took him;
 for before he was taken he had witness borne to him that he
 pleased God (Gen. v. 22, 24). Where there is no faith—it is 6

impossible truly to please Him; for the man who draws near to God must believe that there is a God, and that He proves Himself a rewarder of those who seek after Him.

Through faith Noah, being divinely warned about things as yet 7 unseen, reverently gave heed and built an ark for the safety of his family (Gen. vi. 13-22); and by this act he condemned the world, and became an heir of the righteousness which depends on faith. Through faith Abraham, called to leave home and go into a 8 land which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going (Gen. xii. 1, 4). Through faith he came and made his home for a time in a land 9 which had been promised to him, as if in a foreign country, living in tents together with Isaac and Jacob, sharers with him in the same promise; for he was looking forward to the city which has 10 the foundations, whose architect and builder is God.

Through faith even Sarah herself received strength to become a 11 mother—although she was past the time of life for this—because she judged Him faithful who had given the promise (Gen. xxi. 1, 2). And thus there sprang from one man, one practically dead, 12 a nation like the stars of the sky in number, and like the sands on the sea-shore which cannot be counted.

All these died sustained by faith. They had not received the 13 promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth: men who acknowledge this make it 14 manifest that they are seeking elsewhere a country of their own. If they had cherished the remembrance of the country they had 15 left, they would have found an opportunity to return; but, as it is, 16 we see them eager for a better land, that is to say, a heavenly one. For this reason God is not ashamed to be called their God, for 17 He has prepared a city for them.

Through faith Abraham, when he was being put to the test, 17 offered up Isaac (Gen. xxii.). Yes, he who had joyfully welcomed the promises was ready to sacrifice his only son with regard to 18 whom he had been told, 'IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED' (Gen. xxi. 12). For he reckoned that God 19 is even able to raise a man up from the dead, and, figuratively speaking, it was from the dead that he received Isaac back again. Through faith Isaac blessed Jacob and Esau, even as to things 20 yet to come (Gen. xxvii. 27-40). Through faith Jacob, when 21 dying, blessed each of Joseph's sons, and, bowing upon the top of his staff, worshipped God (Gen. xlviii. 8-20). Through faith 22

Joseph, when he was near his end, made mention of the exodus of the sons of Israel, and gave orders about his own body (Gen. 1. 24, 25).

Through faith the child Moses was hid for three months by his parents, because they saw his rare beauty; and the king's edict had no terror for them (Exod. ii. 2).

Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son, preferring rather to endure ill-treatment along with the people of God than to enjoy the short-lived pleasures of sin; because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward. Through faith he left Egypt, not being afraid of the king's anger; for he held on his course as seeing the unseen One (Exod. ii. 14, 15). Through faith he instituted the Passover and the sprinkling of the blood so that the destroyer of the first-born might not touch the Israelites (Exod. xii. 21, 22).

Through faith they passed through the Red Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up (Exod. xiv. 22-28).

Through faith the walls of Jericho fell to the ground after being surrounded for seven days (Josh. vi. 20).

Through faith Rahab the harlot did not perish along with the disobedient, because she had welcomed the spies and had sheltered them (Josh. ii. 1; vi. 23).

And why need I say more? For time will fail me if I tell the story of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the prophets; men who, through faith, conquered whole kingdoms, executed true justice, obtained promises, shut the mouths of lions (Dan. vi. 22), quenched the power of fire (Dan. iii.), escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight foreign armies. Women received back their dear ones alive from the dead (1 Kings xvii. 23; 2 Kings iv. 37); and others were put to death with torture, refusing the deliverance offered to them—that they might secure a better resurrection. Others, again, were tested by cruel mockery and by scourging; yes, and by chains and imprisonment. They were stoned (2 Chron. xxiv. 20, 21), they were sawn asunder, they were tried by temptation, they were killed with the sword (1 Kings xix. 14; Jer. xxvi. 20-23). They went from place to place in sheepskins or goatskins, enduring want, oppression, and cruelty—men of whom the world was not worthy: they

wandered across deserts and mountains, or hid themselves in caves and in holes in the ground.
And although by their faith they all won God's approval, none 39 of them received the fulfilment of His promise; because God had 40 provided for us something better, so that apart from us they were not to be perfected.

Renewed exhortations

12 Therefore, surrounded as we are by such a vast cloud of 1 witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with endurance the race that lies before us, simply fixing our gaze upon Jesus, the 2 Leader and Perfecter of faith. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and is now seated at the right hand of the throne of God.

Therefore, if you would escape becoming weary and faint- 3 hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners. In your 4 struggle against sin you have not yet resisted to the shedding of blood; and you have quite forgotten the encouraging words 5 which are addressed to you as sons,

'MY SON, DO NOT THINK LIGHTLY OF THE LORD'S DISCIPLINE, AND DO NOT FAINT WHEN HE CORRECTS YOU;

FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES:

6

AND HE SCOURGES EVERY SON WHOM HE ACCEPTS'

(Prov. iii. 11, 12; Job v. 17).

The sufferings that you are enduring are for your discipline. 7 God is dealing with you as sons; for what son is there whom his father does not discipline? And if you are left without discipline, 8 of which all have had a share, that shows that you are bastards,

and not sons.

Besides this, our earthly fathers used to discipline us and we 9

treated them with respect, and shall we not be still more sub-

missive to the Father of our spirits, and live? They disciplined us 10

for a few years according as they thought fit; but He does it for

our certain good, in order that we may become sharers in His

own holy character. Now, at the time, discipline seems to be a 11

matter not for joy, but for grief; yet it afterwards yields to those

who have passed through its training the peace of a righteous life.

Therefore strengthen the drooping hands and paralysed knees, 12

and make straight paths for your feet, so that what is lame may 13

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missive to the Father of our spirits, and live? They disciplined us 10
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who have passed through its training the peace of a righteous life.

Therefore strengthen the drooping hands and paralysed knees, 12
and make straight paths for your feet, so that what is lame may 13

HEBREWS XII

not be put entirely out of joint but may rather be restored. Ever 14
strive for peace with all men, and for that sanctification apart
from which no one will see the Lord. Carefully see to it that no one 15
fails to avail himself of the grace of God; that no root bearing
bitter fruit spring up and cause trouble among you, and through
it the whole brotherhood be defiled; and that there be no forni- 16
cator, and no ungodly person like Esau, who, in return for a single
meal, parted with his birthright. For you know that even after- 17
wards, when he wished to secure the blessing, he was rejected;
he found no opportunity for repentance, though he sought the
blessing earnestly with tears.

The difference between the inauguration of the earthly and heavenly Kingdoms of God

No, you have not come near to something material all ablaze 18
with fire, and to gloom and darkness and storm and trumpet- 19
blast and the sound of words—a sound such that those who heard
it entreated that no further word should be added. For they 20
could not endure the order which had been given, ‘EVEN A BEAST,
IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH’
(Exod. xix. 12, 13); and so terrible was the scene that Moses said, 21
‘I TREMBLE WITH FEAR’ (Deut. ix. 19). No! you have come to 22
Mount Zion, and to the city of the living God, the heavenly
Jerusalem, to countless hosts of angels, to the festal gathering and 23
church of the firstborn, whose names are recorded in heaven,
and to the God of all as judge, and to the spirits of righteous men
made perfect, and to Jesus the mediator of a new covenant, and 24
to the sprinkled blood which speaks in more gracious tones than
that of Abel.

See to it that you do not refuse to listen to Him who is speaking 25
to you. For if they of old did not escape unpunished when they
refused to listen to Him who spoke on earth, much less shall we
escape who turn a deaf ear to Him who now speaks from heaven.
His voice then shook the earth, but now we have His promise, 26
‘YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH
TO TREMBLE, BUT HEAVEN ALSO’ (Hag. ii. 6). Here the words ‘Yet 27
again, once for all’ denote the removal of the things which can be
shaken—created things—in order that the things which cannot
be shaken may remain.

Therefore, receiving a kingdom which cannot be shaken, let 28
us cherish thankfulness, so that we may offer to God an acceptable

HEBREWS XII—XIII

service with godly reverence and awe. 'FOR OUR GOD IS INDEED A 29
CONSUMING FIRE' (Deut. iv. 24).

Final exhortations

13 Let brotherly love continue. Do not neglect to show 1,
hospitality to strangers; for, by being hospitable, some, without
knowing it, have had angels as their guests (Gen. xviii., xix.;
Judges xiii.). Remember prisoners, as if you were in prison with 3
them; and remember those suffering ill-treatment, for you your-
selves also are still in the body. Let marriage be held in honour 4
among all, and let the marriage bed be unpolluted; fornicators
and adulterers God will judge.

Your lives should be untainted by love for money. Be content 5
with what you have; for God Himself has said,

'I WILL NEVER LET YOU GO:

I WILL NEVER FORSAKE YOU'

(Gen. xxviii. 15; Deut. xxxi. 6-8; Josh. i. 5).

So that we fearlessly say,

6

'THE LORD IS MY HELPER: I WILL NOT BE AFRAID:

WHAT CAN MAN DO TO ME?' (Ps. cxviii. 6).

Remember your former leaders—it was they who brought you 7
the word of God. Bear in mind how they ended their lives, and
imitate their faith. Jesus Christ is the same yesterday and to-day 8
—yes, and for ever. Do not be drawn aside by all sorts of strange 9
teaching; for it is well to have the heart strengthened by grace
and not by meats, from which those who place dependence upon
them have derived no benefit.

We Christians have an altar from which those who serve the 10
tabernacle have no right to eat. For the bodies of those animals 11
of which the blood is carried by the high priest into the Holy
Place as an offering for sin are burned outside the camp (Lev.
xvi.). And for this reason Jesus also, in order, by His own blood, 12
to set the people free from sin, suffered outside the gate. There- 13
fore let us go to Him outside the camp, bearing the same reproach
as He. For we have no abiding city here, but we seek the city 14
which is to come.

Through Him, then, let us continually lay on the altar a 15
sacrifice of praise to God, that is, the fruit of lips that give thanks
to His Name. And do not forget to be kind and liberal; for with 16
sacrifices of that sort God is greatly pleased.

Obeys your leaders and be submissive to them, because they are 17
keeping watch over your souls as those who will have to give

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account; so that they may do this with joy and not with lamentation—for that would be of no advantage to you.

Pray for us; for we are sure that we have clear consciences, and we desire to live honourably in every respect. I specially urge this upon you all the more, that I may the sooner be restored to you.

Now may the God of peace who brought up from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even Jesus our Lord, equip you with every good for the doing of His will, effecting in us that which is pleasing in His sight through Jesus Christ. To Him be the glory for ever and ever. Amen.

Bear with me, brethren, when I thus exhort you; for, in fact, it is but a short letter that I have written to you.

You will rejoice to hear that our brother Timothy has been set at liberty. If he comes soon, I will see you with him. Greet all your leaders and all the saints. The brethren from Italy send you greetings.

Grace be with you all. Amen.

25

THE EPISTLE OF JAMES

1 James, a servant of God and of the Lord Jesus Christ: to 1
the twelve tribes of the Dispersion, greeting.

Reckon it nothing but joy, my brethren, whenever you find 2
yourselves surrounded by various temptations. Be assured that 3
the testing of your faith leads to power of endurance; only let 4
endurance do its full work so that you may become perfect and
complete, deficient in nothing. If any one of you is deficient in 5
wisdom, let him ask God who gives with open hand to all men and
without upbraiding; and it will be given him. But let him ask in 6
faith and have no doubts; for he who has doubts is like the surge
of the sea, driven by the wind and tossed about. A person of that 7
sort must not expect to receive anything from the Lord, being a 8
man of two minds, undecided in every step he takes.

Let a brother in humble life rejoice when he is promoted; but 9,
a rich man should rejoice in being brought low, for like flowers 10
of the field he will pass away. The sun rises with his scorching 11
heat and dries up the herbage, so that its flowers drop off and the
beauty of its appearance perishes; and in the same way rich men
in the midst of their occupations will fade away.

Blessed is he who endures trials; for when he has stood the test, 12
he shall gain the crown of life which the Lord has promised to
those who love Him. Let no one say when passing through trial, 13
'My temptation is from God;' for God is incapable of being
tempted by evil, and He Himself tempts no one. But when a man 14
is tempted, it is his own passions that carry him away and serve
as a bait. Then the passion conceives, and becomes the parent of 15
sin; and sin, when fully matured, gives birth to death.

Do not be deceived, my beloved brethren. Every good gift and 16
every perfect boon is from above, and comes down from the 17
Father, who is the source of all Light. In Him there is no
variation nor the shadow of change. In accordance with His will 18
He made us His children, through the word of the truth so that
we might, in a sense, be the firstfruits of the things which He has
created.

You may be sure of this, my beloved brethren. But let every 19
one be quick to hear, slow to speak, and slow to be angry. A man's 20
anger does not accomplish God's righteousness. Ridding your- 21

JAMES I—II

selves, therefore, of all that is vile and of the rank growth of malice, welcome in a humble spirit the word implanted within you, which is able to save your souls.

But prove yourselves obedient to the word, and do not be 22
mere hearers of it, deluding yourselves. If any one listens but 23
does not obey, he is like a man who carefully looks at his own face
in a mirror; for although he looks carefully at himself, he goes 24
away and immediately forgets what sort of man he was. He, how- 25
ever, who looks closely into the perfect law of freedom and
continues looking, being not a hearer who forgets, but an obedient
doer, will find blessing in the very act of obedience.

If a man thinks that he is religious, although he does not curb 26
his tongue but deceives his own heart, his religion is worthless.
The religion which is pure and stainless in the sight of our God 27
and Father is to visit orphans and widows in their time of
trouble, and to keep one's own self unspotted from the world.

2 My brethren, while holding to your faith in our Lord Jesus 1
Christ who is the Glory, do not show partiality. Suppose a man 2
comes into one of your meetings wearing gold rings and fine
clothes, and there also comes in a poor man wearing shabby
clothes, and you pay regard to the one who wears the fine clothes, 3
and say, 'Sit here; this is a good place'; while to the poor man
you say, 'Stand there, or sit on the floor at my feet'—is it not 4
plain that in your hearts you have little faith, seeing that you have
become judges full of wrong thoughts?

Listen, my beloved brethren. Has not God chosen those whom 5
the world regards as poor to be rich in faith and heirs of the
Kingdom which He has promised to those that love Him? But 6
you have put dishonour upon the poor man. Yet is it not the rich
who grind you down? Are not they the people who drag you
into the law courts? the people who speak evil of the noble Name 7
by which you are called? If, however, you perform the royal law, 8
in obedience to the scripture, 'YOU ARE TO LOVE YOUR NEIGHBOUR
AS YOU LOVE YOURSELF' (Lev. xix. 18), you act rightly. But if you 9
show partiality you commit sin, and are convicted by the Law as
offenders.

A man who keeps the Law as a whole, but fails in a single point, 10
has become guilty of violating all. For He who said, 'DO NOT 11
COMMIT ADULTERY,' also said, 'DO NOT COMMIT MURDER' (Exod.
xx. 13, 14; Deut. v. 17, 18); and if you are a murderer, although
not an adulterer, you have become an offender against the Law.

Speak and act as those should who are to be judged by the law of freedom. For he who shows no mercy will incur judgement without mercy; but mercy triumphs over judgement.

What good is it, my brethren, if a man professes to have faith, and yet his actions do not correspond? Can such faith save him? Suppose a brother and a sister are poorly clad or lack daily food, and one of you says to them, 'Fare you well; keep yourselves warm and well fed,' and yet you do not supply their bodily needs; what is the use of that? So also faith, if it is unaccompanied by obedience, is dead in itself.

Nay, some one will say, 'You have faith, I have actions: prove to me your faith apart from corresponding actions and I will prove mine to you by my actions. You believe that God is one, and you are quite right: evil spirits also believe this, and shudder.'

But, idle boaster, are you willing to be taught that faith apart from obedience is worthless? Was it not because of his actions that Abraham our father was declared to be righteous when he had offered up his son Isaac upon the altar? You notice that his faith was co-operating with his actions, and that by his actions his faith was perfected; and the scripture was fulfilled which says, 'AND ABRAHAM BELIEVED GOD, AND HIS FAITH WAS CREDITED TO HIM AS RIGHTEOUSNESS' (Gen. xv. 6), and he received the name of God's friend (2 Chron. xx. 7; Isa. xli. 8). You see that it is because of actions that a man is pronounced righteous, and not simply because of faith. In the same way also was not the harlot Rahab declared to be righteous because of her actions when she welcomed the spies and sent them off another way? For just as a human body without a spirit is lifeless, so also faith is lifeless without obedience.

3 Not many of you, my brethren, should become teachers, knowing as you do that we teachers shall undergo severer judgement; for all of us often stumble and fall. If any one never stumbles in speech, he is a perfect man, able to curb even his whole nature. Now if we put the horses' bits into their mouths to make them obey us, we can turn them wholly round. Look, again, at the ships: great as they are, and driven along by strong gales, yet they can be steered with a very small rudder in whatever direction the will of the man at the helm determines. In the same way the tongue is an insignificant part of the body, but utters great boasts. Remember how a mere spark may set a vast forest in flames.

JAMES III—IV

And the tongue is a fire. The tongue—that world of wicked- 6
ness—is that one of our organs which soils our whole nature, and
sets the whole course of our lives on fire, being itself set on fire
by Gehenna. All kinds of beasts and birds, reptiles and fishes, 7
can be and have been tamed by human nature. But the tongue no 8
man can tame—a restless mischief, full of deadly poison. With it 9
we bless the Lord and Father, and with it we curse men, who are
made in God's likeness. Out of the same mouth there proceed 10
blessing and cursing. My brethren, this ought not to be. Does a 11
fountain send forth fresh water and bitter from the same opening?
Can a fig-tree, my brethren, yield olives, or a vine yield figs? 12
No; nor can salt water yield sweet water.

Which of you is a wise and well-instructed man? Let him by a 13
right life show his conduct to be guided by a wise gentleness.
But if in your hearts you have bitter envy and rivalry, do not speak 14
boastfully and falsely, in defiance of the truth. That is not the 15
wisdom which comes down from above: it belongs to earth, to the
unspiritual nature, and to evil spirits. For where envy and rivalry 16
are, there also are unrest and every vile deed. The wisdom from 17
above is first of all pure, then peaceful, courteous, compliant, full
of compassion and kind actions, free from vacillation and from
insincerity. And righteousness is the fruit of the seed that is 18
sown in peace by the peacemakers.

4 What causes wars and contentions among you? Is it not the 1
passions which are ever at war in your natures? You covet things 2
and cannot get them; you commit murder. You are envious and
cannot gain your end; you fight and make war. You have not,
because you do not pray; you ask and yet do not receive, because 3
you pray wrongly, your object being to waste on your pleasures
what you acquire.

Do you, like wanton women, not know that friendship with 4
the world means enmity to God? Whoever is bent on being
friendly with the world makes himself an enemy to God. Do you 5
suppose that it is to no purpose that the scripture says, 'He
jealously yearns for the spirit which He made to dwell in us'?
And He gives more abundant grace. Hence He says, 'GOD SETS 6
HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY HE SHOWS
GRACE' (Prov. iii. 34). Submit therefore to God: resist the devil, 7
and he will flee from you. Draw near to God, and He will draw 8
near to you. Cleanse your hands, you sinners, and make your

JAMES IV—V

hearts pure, you double-minded. Afflict yourselves and mourn 9
and weep; let your laughter be turned into grief, and your
gladness into shame. Humble yourselves in the presence of the 10
Lord, and He will exalt you.

Do not speak evil of one another, brethren. The man who 11
speaks evil of a brother or judges his brother speaks evil of the
Law and judges the Law. And if you judge the Law, you are no
longer one who obeys the Law, but a judge. The only Lawgiver 12
and Judge is He who is able to save or to destroy. Who are you
to be judging your neighbour?

Come, you who say, 'To-day or to-morrow we will go to this 13
or that city, and spend a year there and carry on a successful
business,' when you do not know what will happen to-morrow. 14
For what is your life? Why, it is but a mist, which appears for a
short time and then disappears. Instead of that you ought to say, 15
'If it is the Lord's will, we shall live and do this or that.' But, as 16
it is, you boast in your presumption: all such boasting is evil. If, 17
then, a man knows what is right and does not do it, he commits
a sin.

5 Come now, you rich men, weep and howl for the woes which 1
are coming upon you. Your treasures are rotten, and your clothes 2
are moth-eaten; your gold and silver are corroded, and their 3
corrosion will give evidence against you, and will eat your flesh
like fire. You have hoarded up wealth in these last days. See, the 4
pay of the labourers who have reaped your fields—pay which you
have kept back—is crying out; and the outcries of your harvesters
have entered into the ears of the Lord of the hosts of heaven.
Here on earth you have lived self-indulgent and profligate lives. 5
You have gratified your appetite (only to be ready) for the day
of slaughter! You have condemned—you have murdered—the 6
righteous man: he offers no resistance.

Be patient, therefore, brethren, until the coming of the Lord. 7
Notice how a farmer awaits a precious crop! He is patient over
it till it has received the early and the latter rain. So you also must 8
be patient, keeping up your courage; for the coming of the Lord
is at hand. Do not cry out against one another, brethren, lest you 9
come under judgement. See, the Judge is standing at the door.
In illustration, brethren, of persecution patiently endured, take 10
the prophets who have spoken as messengers from the Lord.
Remember that we call those blessed who endured. You have 11
also heard of Job's endurance, and have seen the issue of the

JAMES V

Lord's dealings with him—how full of tenderness and pity the Lord is.

But above all things, my brethren, do not swear, either by 12
heaven or by the earth, or with any other oath. Let your 'yes' be
simply 'yes,' and your 'no' be simply 'no'; that you may not come
under condemnation.

Is any one of you suffering? Let him pray. Is any one in good 13
spirits? Let him sing praise. Is any one ill? Let him send for the 14
elders of the church, and let them pray over him, after anointing
him with oil in the name of the Lord. And the prayer of faith will 15
restore the sick man, and the Lord will raise him up; and if he
has committed sins, they shall be forgiven him.

Therefore confess your sins to one another, and pray for one 16
another, so that you may be cured. Powerful is the heartfelt
supplication of a righteous man. Elijah was a man with a nature 17
similar to ours, and he earnestly prayed that there might be no
rain: and no rain fell on the land for three years and six months.
Again he prayed, and the sky gave rain and the land yielded its 18
crops (1 Kings xvii., xviii.).

My brethren, if one of you strays from the truth and some one 19
brings him back, let him know that he who brings a sinner back 20
from his wrong road will save a soul from death and throw a veil
over a multitude of sins.

THE FIRST EPISTLE OF PETER

1 Peter, an apostle of Jesus Christ, to God's elect of the 1
Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
chosen in accordance with the foreknowledge of God the Father, 2
through the sanctifying work of the Spirit, with a view to
obedience and to sprinkling with the blood of Jesus Christ: may
more and more grace and peace be granted to you.

Blessed be the God and Father of our Lord Jesus Christ, who 3
in His great mercy has begotten us anew to a living hope through
the resurrection of Jesus Christ from the dead, to an inheritance 4
imperishable, undefiled, and unfading, reserved in heaven for you,
who are kept by God's power through your faith for a salvation 5
that is ready to be unveiled at the end of the world. Exult in the 6
prospect of this, even if now, for a short time, you are compelled
to sorrow amid various trials. These happen in order that what 7
is genuine in your faith—being more precious than gold, which
perishes but yet is proved by fire—may be found to result in
praise and glory and honour at the revelation of Jesus Christ.
You love Him, though you have never seen Him. In Him, though 8
at present you do not see Him, you yet trust, and triumph with
a joy unspeakable and crowned with glory, while you are secur- 9
ing as the outcome of your faith the salvation of your souls.

After that salvation prophets made earnest inquiry and search, 10
and they spoke beforehand of the grace which was to come
to you. They investigated the time which the Spirit of Christ 11
within them kept indicating, or its characteristics, when He
solemnly made known beforehand the sufferings that were des-
tined for Christ and the glories which would follow. To them it 12
was revealed that they were serving not themselves but you, in
predicting the things which have now been announced to you
by those who, through the Holy Spirit sent from heaven, brought
you the gospel. Angels long to peer into these things.

Therefore prepare your minds, and fix your hopes calmly and 13
unflinching upon the boon that is soon to be yours at the
revelation of Jesus Christ. And, like obedient children, do not 14
shape your lives by the cravings which were formerly yours in
the time of your ignorance, but, in imitation of the holy One who 15
has called you, do you also be holy in all your behaviour; since it 16

I PETER I—II

is written, 'YOU ARE TO BE HOLY, BECAUSE I AM HOLY' (Lev. xi. 44; xix. 2).

And if you address as your Father the One who judges 17
impartially in accordance with each man's actions, then spend in
fear the time of your stay on earth, knowing that it was not with 18
perishable wealth, silver or gold, that you were ransomed from
the futile habits of life inherited from your forefathers, but with 19
the precious blood of Christ—as of an unblemished and spotless
lamb. He was predestined indeed to this work, even before the 20
creation of the world, but has been manifested in these last days
for your sakes; through Him you are faithful to God, who raised 21
Him from the dead and gave Him glory, so that your faith and
hope are resting upon God.

Now that, through your obedience to the truth, you have 22
prepared your souls by purification for sincere brotherly love, you
must love one another heartily and fervently. For you have been 23
begotten again by God's living and enduring word not from
perishable, but imperishable seed. For 24

'ALL MANKIND IS LIKE GRASS,
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.
THE GRASS DRIES UP,
AND ITS FLOWERS DROP OFF;
BUT THE WORD OF THE LORD REMAINS FOR EVER' (Isa. xl. 6–8.) 25

And that means the message which has been proclaimed to
you in the gospel.

2 Rid yourselves, therefore, of all ill-will and all deceitfulness, 1
of insincerity and envy, and of all evil speaking. Thirst, like newly- 2
born infants, for pure milk for the soul, that by it you may grow
up to salvation; if you have had any taste of the goodness of the 3
Lord.

Come to Him, the living Stone, rejected indeed by men, but 4
in God's esteem chosen and valuable. And yourselves also like 5
living stones be built up into a spiritual house, as a holy priest-
hood to offer spiritual sacrifices acceptable to God through Jesus
Christ. For it is contained in scripture, 6

'SEE, I AM PLACING IN ZION A CORNERSTONE, CHOSEN AND
VALUABLE,

AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER BE DIS-
APPOINTED' (Isa. xxviii. 16).

You believers, therefore, feel His value; but for unbelievers— 7
'A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE

CORNERSTONE' (Ps. cxviii. 22), and 'A STONE TO TRIP OVER, AND 8
A ROCK TO STUMBLE AT' (Isa. viii. 14). They trip over it because
they are disobedient to God's message, and to this they were
destined. But you are a chosen race, a royal priesthood, a holy 9
nation, a people belonging to God, that you may make known the
perfections of Him who called you out of darkness into His
marvellous light. Once you were not a people, but now you are the 10
people of God. Once you had not found mercy, but now you have.

Beloved, I entreat you as strangers and foreigners to restrain 11
the cravings of your lower natures which wage war upon the
soul. Live honourable lives among the Gentiles, in order that, 12
although they speak against you as evil-doers, from your good
deeds they may witness your character, and may glorify God on
the day of visitation.

Submit, for the Lord's sake, to every authority set up by man, 13
whether it be to the emperor as supreme, or to governors as 14
sent by him for the punishment of evil-doers and the encourage-
ment of well-doers. For it is God's will that by doing well you 15
should thus silence the ignorant talk of foolish persons. Be free 16
men, and yet do not make your freedom a screen for base con-
duct, but be God's servants. Honour every one. Love the 17
brotherhood, fear God, honour the emperor.

Servants, be submissive to your masters, with the utmost 18
respect—not only if they are kind and thoughtful, but also if they
are unreasonable. For it is acceptable with God, if, through con- 19
sciousness of His presence, a man bears wrong, when treated
unjustly. If you do wrong and receive a blow for it, what credit 20
is there in your bearing it patiently? But if when you do right and
suffer for it you bear it patiently, this is acceptable with God.

It is to this you were called; because Christ also suffered on 21
your behalf, leaving you an example so that you should follow in
His steps. He never sinned, and no guile was ever heard from His 22
mouth. When He was reviled, He did not answer with reviling; 23
when He suffered, He did not threaten, but left His cause in the
hands of the righteous Judge. Our sins He Himself bore in His 24
own body on the cross, so that we, being alienated from our sins,
may live righteous lives. By His wounds you have been healed.
For you were astray like lost sheep, but now you have come back 25
to the Shepherd and Guardian of your souls.

3 Married women, in the same way, be submissive to your hus-
bands, so that even if some of them disbelieve the word, they

1 PETER III

may, without a word being spoken, be won over by the daily life of their wives, after seeing your daily lives so chaste and reverent. 2 Yours ought not to be the outward adornment of plaiting the hair, 3 putting on jewels of gold, or wearing various dresses, but an 4 inward beauty of nature, the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God. For this is how of old the holy women who set their hopes upon 5 God used to adorn themselves, being submissive to their husbands. Thus Sarah obeyed Abraham, calling him master. 6 And you have become Sarah's children if you do right and permit nothing whatever to terrify you.

Husbands, in the same way, live with your wives with a clear 7 recognition of the fact that they are weaker than you. Yet, since you are heirs with them of God's free gift of Life, treat them with honour; so that your prayers may be unrestrained.

In conclusion, all of you should be harmonious, sympathetic, 8 kind to the brethren, tender-hearted, lowly-minded, not requiting 9 evil with evil nor abuse with abuse, but, on the contrary, giving a blessing, because a blessing is what you have been called by God to inherit. For 10

'HE WHO WISHES TO ENJOY LIFE

AND SEE HAPPY DAYS—

LET HIM RESTRAIN HIS TONGUE FROM EVIL,

AND HIS LIPS FROM DECEITFUL WORDS;

LET HIM TURN FROM EVIL, AND DO GOOD;

11

LET HIM SEEK PEACE AND PURSUE IT.

FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS,

12

AND HIS EARS ARE OPEN TO THEIR SUPPLICATION;

BUT THE FACE OF THE LORD IS SET AGAINST EVIL-DOERS' (Ps.

xxxiv. 12-16).

And who will harm you, if you show yourselves zealous for 13 what is good? But even if you suffer for righteousness' sake, you 14 are to be envied. So do not be alarmed by their threats, nor troubled; but in your hearts consecrate Christ as Lord, being 15 always ready to make your defence to any one who asks from you a reason for the hope which you cherish. Yet argue gently and cautiously, keeping your consciences clean, so that, when you 16 are spoken against, those who slander your good Christian lives may be put to shame.

For it is better that you should suffer for doing right, if such 17 be God's will, than for doing evil; because Christ also once for all 18 died for sins, the innocent One for the guilty many, in order to

bring us to God. He was put to death in the flesh, but made alive 19
in the spirit, in which He also went and preached to the spirits
that were in prison, who in former times had been disobedient, 20
when God's long-suffering patiently waited in the days of Noah
during the building of the ark, in which a few persons—eight in
number—were brought safely through the water. And, corre- 21
sponding to that figure, baptism now saves you—not the washing
off of material defilement, but the craving of a good conscience
after God—through the resurrection of Jesus Christ, who is at
God's right hand. He has gone into heaven, and angels, 22
authorities, and powers have been made subject to Him.

4 Since, then, Christ has suffered in the flesh, you also must 1
arm yourselves with the same resolve—because he who has
suffered in the flesh has done with sin—that henceforth you may 2
spend the rest of your earthly lives, governed not by human
passions, but by the will of God. For you have given time 3
enough in the past to the things which the Gentiles delight in—
pursuing, as you did, a course of licence, debauchery, hard
drinking, revelry, carousing, and unholy idolatry. In regard to 4
this they are astonished that you do not run into the same excess
of profligacy as they do; and they abuse you. But they will have 5
to give account to Him who is ready to pronounce judgement on
the living and the dead. For it is to this end that the gospel was 6
proclaimed even to dead men, that they may be judged as men in
the body, but may live as God lives in the spirit.

But the end of all things is at hand: therefore be sober-minded 7
and temperate, that you may give yourselves to prayer. Above 8
all love one another fervently, for love veils a multitude of faults.
Extend ungrudging hospitality towards one another. Whatever 9,
be the gifts which each has received, you must use them for one
another's benefit, as good stewards of God's manifold kindness.
If any one preaches, let it be as uttering God's oracles; if any one 11
renders a service, let it be in the strength which God supplies;
so that in everything glory may be given to God through Jesus
Christ, to whom belong the glory and the dominion for ever and
ever. Amen.

Beloved, do not be surprised at the fiery ordeal coming among 12
you to put you to the test—as though some exceptional thing
were happening to you. No, in the degree that you share in the 13
sufferings of Christ rejoice, so that at the unveiling of His glory
you may also rejoice with exultation. Blessed are you if you are 14

reproached for bearing the name of Christ; for the Spirit of glory—even the Spirit of God—is resting upon you. But let not one of you suffer as a murderer or a thief or an evil-doer, or as a busy-body. If, however, any one suffers because he is a Christian, let him not be ashamed, but let him glorify God for that name.

For the time has come for judgement to begin at the house of God; and if it begins with us, what will be the end of those who reject God's gospel? And if it is difficult for a righteous man to be saved, what will become of irreligious men and sinners?

So then, let those who suffer in accordance with the will of God and are leading a good life entrust their souls to a faithful Creator.

5 Now I exhort the elders among you—I who am their fellow elder and an eye-witness of the sufferings of Christ, and also a sharer in the glory which is to be revealed: be shepherds of God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory.

In the same way you younger men must submit to your elders; and all of you must gird yourselves with humility towards one another, for God sets Himself against the proud, but shows grace to the humble. Humble yourselves, therefore, under the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your anxiety upon Him, because He cares for you.

Be circumspect, and be on the alert. Your enemy, the devil, is going about like a roaring lion to see whom he can devour. Withstand him, firm in your faith; knowing that the same sufferings are imposed on your brethren in all the world. And the God of all grace, who has called you to share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. His is the dominion for ever and ever! Amen.

I have written you this short letter by the hand of Silvanus, our faithful brother—for such I regard him—in order to encourage you, and to bear witness that such is the true grace of God. In it stand fast. The church in Babylon, elect like yourselves, sends greetings, and so does Mark my son. Greet one another with a kiss of love. Peace be with all of you who are in Christ.

THE SECOND EPISTLE OF PETER

1 Simon Peter, a servant and apostle of Jesus Christ, to those 1
to whom there has been allotted a faith of equal privilege with ours
through the righteousness of our God and of our Saviour Jesus
Christ: may more and more grace and peace be granted to you in 2
the knowledge of God and of Jesus our Lord, seeing that His 3
divine power has given us all things that are needful for life and
godliness, through the knowledge of Him who called us by His
own glory and perfection.

Thereby He has granted us His exceeding great and precious 4
promises, in order that through them you may become sharers
in the divine nature, having escaped the corruption which is now
in the world by reason of lustful passions. And for this very 5
cause—adding, besides, all earnestness—with your faith exhibit
also a noble character: with a noble character, knowledge; with
knowledge, self-control; with self-control, endurance; with
endurance, godliness; with godliness, love to the brethren; and 7
with love to the brethren, love. If these things exist in you, and 8
increase, they prevent your being either idle or unfruitful in
advancing towards a full knowledge of our Lord Jesus Christ.
For the man in whom they are lacking is blind, short-sighted, 9
forgetful that he has been cleansed from his old sins.

For this reason, brethren, be all the more in earnest to make 10
certain of your calling and election; for, so long as you practise
these things, you will never stumble. And so a triumphant 11
admission into the eternal Kingdom of our Lord and Saviour
Jesus Christ shall be accorded to you.

For this reason I shall always persist in reminding you of these 12
things, although you know them and are steadfast believers in the
truth which you possess. But I think it right, so long as I sojourn 13
in this body, to arouse you by such reminders. For I know that 14
soon my body must be laid aside, as indeed our Lord Jesus
Christ revealed to me. So on every occasion I will also do my 15
best to enable you to recall these things after my departure.

When we made known to you the power and coming of our 16
Lord Jesus Christ, we were not following cleverly devised legends,
but we had been eye-witnesses of His majesty. He received honour 17
and glory from God the Father, and out of the wondrous glory

words such as these were conveyed to Him, 'This is My beloved Son, in whom I take delight.' And we ourselves heard these words 18 conveyed from heaven, when we were with Him on the holy mountain.

So we have the word of prophecy confirmed; to which you do 19 well to pay attention—as to a lamp shining in a dark place—until day dawns and the morning star rises in your hearts. But, above 20 all, remember that no prophecy in scripture is a matter of private interpretation; for never did any prophecy come by human will, 21 but men sent by God spoke as they were impelled by the Holy Spirit.

2 But there were also false prophets among the people, as there 1 will be teachers of falsehood among you too, who will cunningly introduce fatal heresies, disowning even the Sovereign who has redeemed them, and bringing on themselves swift destruction. And in their immoral ways they will have many disciples, 2 through whom the true Way will be brought into disrepute. Greedy for riches, they will trade on you with their canting talk. 3 From of old their condemnation has not been in abeyance, and their destruction has not been slumbering.

For if God did not spare angels when they had sinned, but 4 hurled them down to Tartarus and consigned them to caves of darkness, keeping them in reserve for judgement; and if He did 5 not spare the ancient world, although He preserved Noah, that herald of righteousness, with seven others, when He brought a deluge on the world of the ungodly; if He reduced to ashes the 6 cities of Sodom and Gomorrah, and condemned them to overthrow, making them an example to people who should thereafter live godless lives, but rescued righteous Lot, who was sore dis- 7 tressed by the dissolute conduct of lawless men (for their lawless 8 deeds were torture, day after day, to the righteous soul of that righteous man—all that he saw and heard in their midst), then 9 the Lord knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under punish- ment for the day of judgement, and especially those who are 10 abandoned to sensuality—craving for polluted things, and scorn- ing control.

Audacious and self-willed, they do not tremble when speaking evil of the angelic Orders; while angels, though greater than they 11 in might and power, do not bring any railing accusation against these in the presence of the Lord. But these men, like brute 12

beasts, born with such natural instincts that they are only to be captured or destroyed, in their ignorance are abusive, and in their corruption they will perish, receiving injury in retribution for the injuries they do. They reckon it pleasure to roll in luxury in broad daylight. They are spots and blemishes, while revelling in their deceits, as they banquet with you. Their eyes are full of adultery, eyes such as cannot cease from sin. These men set traps for unsteadfast souls, their own hearts being trained in covetousness—an accursed race! Forsaking the straight road, they have gone astray, having followed in the steps of Balaam, the son of Beor, who preferred the wages of unrighteousness. He, however, was rebuked for his transgression: a dumb beast of burden spoke with a human voice and checked the madness of the prophet.

These people are wells without water, mists driven along by a storm, men for whom the densest darkness has been reserved. For, while they pour out their frivolous and arrogant talk, they use sensual pleasures—various kinds of immorality—as a trap for men who are just escaping from those who live in error. And they promise them freedom, although they are themselves the slaves of corruption. For a man is the slave of any thing by which he has been overcome.

For if, after escaping from the pollutions of the world through knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state is worse than their first. It would have been better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment which was delivered to them. Their case is that described in the true proverb, 'A DOG RETURNS TO WHAT HE HAS VOMITED' (Prov. xxvi. 11), and 'A sow when washed falls to rolling in filth.'

3 This is the second letter which I have now written to you, beloved. In both I seek to revive in your sincere minds certain memories, so that you may recall the words spoken beforehand by the holy prophets, and the commandment of our Lord and Saviour given through your apostles.

First remember that, in the last days, men will come with their mockery—men governed by their own passions, and asking, 'Where is His promised return? For from the time our fathers fell asleep all things continue as they have been ever since the creation.'

They are wilfully blind to the fact that there were heavens of

2 PETER III

old and an earth rising from and extended through water, by the word of God; and that, by means of these, the then existing world 6 was overwhelmed with water and perished. But the present 7 heavens and earth are, by the same word, stored up, reserved for fire against a day of judgement and of destruction for the ungodly.

But this one thing, beloved, you must not forget. With the 8 Lord one day is as a thousand years, and a thousand years are as one day. The Lord is not slow about His promise, as some men 9 count slowness. He bears patiently with you, His desire being that no one should perish but that all should come to repentance. But the day of the Lord will come like a thief, on which the 10 heavens will pass away with a rush and a roar, the elements be destroyed in the fierce heat, and the earth and all its works will vanish.

Since all these things are thus on the verge of dissolution, what 11 sort of men ought you to be in all holy living and godly conduct, expecting and helping to hasten the coming of the day of God, by 12 reason of which the heavens, all ablaze, will be dissolved, and the elements will burn and melt? But in accordance with His 13 promise we expect new heavens and a new earth, in which righteousness dwells.

Therefore, beloved, as you are expecting this, earnestly seek 14 to be found by Him, free from blemish or reproach, in peace. And regard the forbearance of our Lord as salvation, as our 15 beloved brother Paul also has written to you in virtue of the wisdom granted to him. That is what he says in all his letters, 16 when speaking in them of these things. In those letters there are some statements hard to understand, which ill-taught and unstable people pervert, just as they do the rest of the scriptures, to their own ruin.

You, therefore, beloved, being warned beforehand, must be on 17 your guard so as not to be led away by the errors of lawless men nor fall from your own steadfastness. But grow in the grace and 18 knowledge of our Lord and Saviour Jesus Christ.

To Him be the glory, both now and to the day of eternity!

THE FIRST EPISTLE OF JOHN

Introduction

1 What was from the beginning, what we have heard, and 1
have seen with our own eyes, what we once beheld and our own
hands handled concerning the Word of Life—the Life was mani- 2
fested, and we have seen and bear witness, and we declare unto
you the Life eternal which was with the Father and was mani-
fested to us—what we have seen and heard we announce to you 3
also, in order that you also may have fellowship with us, our
fellowship being with the Father and with His Son Jesus Christ.
We write these things in order that our joy may be made 4
complete.

Some vivid contrasts

This is the message which we have heard from Him and report 5
to you—God is Light, and in Him there is no darkness. If, while 6
we are living in darkness, we profess to have fellowship with Him,
we speak falsely and do not carry out the truth. But if we live in 7
the light as He is in the light, we have fellowship with one
another, and the blood of Jesus, His Son, cleanses us from all
sin. If we claim to be free from sin, we deceive ourselves and the 8
truth is not in us. If we confess our sins, He is faithful and just to 9
forgive us our sins and cleanse us from all unrighteousness. If we 10
deny that we have sinned, we make Him a liar, and His word is
not in us.

2 My dear children, I write thus to you that you may not sin. 1
If any one does sin, we have an advocate with the Father—Jesus
Christ the righteous; and He is Himself the expiation for our sins, 2
and not for ours only, but also for the sins of the whole world.
And by this we learn that we know Him—if we obey His com- 3
mands. He who professes to know Him, and does not obey His 4
commands, is a liar, and the truth is not in him. But whoever 5
obeys His word, in him love for God has reached perfection. By
this we can learn that we are in Him. The man who professes to 6
continue in Him is himself also bound to live as He lived.

Beloved, it is no new command that I am writing you, but an 7
old command which you have had from the beginning. By the old

command I mean the word which you have heard. And yet I am 8
writing you a new command, for such it really is, so far as both He
and you are concerned; because the darkness is passing away and
the true light is already shining. Any one who professes to be in 9
the light and hates his brother is still in darkness. He who loves 10
his brother continues in the light, and there is no stumbling-
block in him. But he who hates his brother is in darkness and 11
walks in darkness; and he does not know where he is going,
because the darkness has blinded his eyes.

I am writing to you, dear children, because your sins are for- 12
given you for His sake. I am writing to you, fathers, because you 13
know Him who has existed from the beginning. I am writing to
you, young men, because you have overcome the Evil One.

I have written to you, children, because you know the Father. 14
I have written to you, fathers, because you know Him who has
existed from the beginning. I have written to you, young men,
because you are strong and God's word continues to be in you,
and you have overcome the Evil One.

Love not the world, nor the things in the world. If any one 15
loves the world, there is no love in him for the Father. For all that 16
is in the world—the desire of the flesh, the desire of the eyes, the
show and pride of life—comes not from the Father, but from the
world. And the world, with its desire, is passing away, but he 17
who does God's will continues for ever.

Warnings against backsliders and false teachers

Dear children, the last hour has come; and as you have heard 18
that antichrist is coming, so even now many antichrists have
appeared. By this we may know that the last hour has come.
They have gone forth from our midst, but they did not belong to 19
us; for had they belonged to us, they would have remained with us.
But they left us that it might be manifest that none of them
belongs to us. As for you, you have an anointing from the holy 20
One and you all have knowledge. I have written to you, not 21
because you are ignorant of the truth, but because you do know
it, and that no lie comes from the truth.

Who is the liar but he who denies that Jesus is the Christ? He 22
who disowns the Father and the Son is the antichrist. No one 23
who disowns the Son has the Father. He who acknowledges the
Son has also the Father. For yourselves, let the teaching which 24
you have heard from the beginning abide within you. If that
teaching does abide within you, you also will abide in the Son and

in the Father. And this is the promise which He Himself has 25
given us—the life eternal.

I have thus written to you concerning those who try to lead 26
you astray. But the anointing which you yourselves received 27
from Him remains within you, and you have no need for any one
to teach you; but as His anointing gives you instruction in all
things—and is true and is no falsehood—you are abiding in Him,
even as it has taught you to do.

And now, dear children, abide in Him; so that, if He appears, 28
we may have confidence, and may not shrink away in shame from
Him at His coming. Since you know that He is righteous, be 29
assured that every one also who acts righteously is a child of His.

God's children and the devil's children

3 See what love the Father has bestowed upon us, that we 1
should be called God's children: and that is what we are. For this
reason the world does not recognize us, because it did not
recognize Him. Beloved, we are now God's children, but what we 2
are to be has not yet been manifested. We know that if He
appears we shall be like Him, because we shall see Him as He is.
And any one who has this hope fixed on Him, purifies himself as 3
He is pure.

Every one who commits sin also commits lawlessness; for sin 4
is lawlessness. And you know that He appeared in order to take 5
away sins; and in Him there is no sin. No one who abides in Him 6
sins: no one who sins has seen Him or knows Him.

Dear children, let no one lead you astray. The man who acts 7
righteously is righteous, just as He is righteous. He who commits 8
sin belongs to the devil, because the devil has been a sinner from
the beginning. The Son of God appeared for the purpose of
undoing the work of the devil.

No one who is a child of God commits sin. A divine principle 9
remains in him, and he cannot sin—because he is a child of God.
By this are distinguished God's children and the devil's children: 10
no one who fails to act righteously is a child of God, nor he who
does not love his brother. For this is the message you have heard 11
from the beginning—that we are to love one another. We are not 12
to resemble Cain, who was a child of the Evil One and killed his
brother. And why did he kill him? Because his own actions were
wicked and his brother's righteous.

Do not be surprised, brethren, if the world hates you. We 13,
know that we have passed out of death into life—because we love 14

1 JOHN III—IV

our brothers. He who does not love abides in death. Every one 15
who hates his brother is a murderer; and you know that no
murderer has eternal life abiding in him.

We know what love is because He laid down His life for us; 16
and we ought to lay down our lives for our brethren. But if any 17
one has this world's goods and sees that his brother is in need, and
yet closes his heart against him—how can love for God continue
in him? Dear children, let us not love in word only and with the 18
lips, but in deed and truth.

In this way we shall come to know that we are loyal to the 19
truth, and shall reassure our hearts in His presence in whatever 20
matters our hearts condemn us—because God is greater than our
hearts and knows everything. Beloved, if our hearts do not con- 21
demn us, we address God with confidence; and whatever we ask 22
for we obtain from Him, because we obey His commands and do
what is pleasing in His sight. And this is His command—that we 23
are to believe in the name of His Son Jesus Christ and love one
another, as He has commanded us to do. The man who obeys His 24
commands abides in God, and God in him; and through His
Spirit which He has given us we can know that He abides in us.

The conflict between truth and falsehood

4 Beloved, do not believe every spirit, but test the spirits to 1
see whether they are from God; for many false prophets have gone
out into the world. The test by which you may recognize the 2
Spirit of God is that every spirit which acknowledges that Jesus
Christ has come in the flesh is from God, and that no spirit is 3
from God which does not acknowledge this about Jesus. Such is
the spirit of the antichrist; you have heard that it is to come, and
now it is already in the world.

You, dear children, are God's children, and have overcome 4
them; for greater is He who is in you than he who is in the world.
They are the world's children, and so their language is that of the 5
world, and the world listens to them. We are God's children. 6
The man who knows God listens to us, but he who is not a child of
God does not listen to us. By this test we can distinguish the
spirit of truth from the spirit of error.

The duty of brotherly love

Beloved, let us love one another; for love comes from God, and 7
every one who loves is a child of God and knows God. He who 8
does not love has no knowledge of God; because God is love.

God's love for us has been manifested in that God has sent His 9
only Son into the world so that we may have Life through Him.
Here is the love—not that we loved God, but that He loved us 10
and sent His Son to be an expiation for our sins.

Beloved, if God so loved us, we also ought to love one another. 11
No one has ever seen God. If we love one another, God abides in 12
us, and His love is perfect in us. We can know that we abide in 13
Him and He in us, by the fact that He has given us a portion of
His Spirit. And we have seen and bear witness that the Father 14
has sent the Son to be the Saviour of the world. Whoever acknow- 15
ledges that Jesus is the Son of God—God abides in him, and he
abides in God. And we ourselves know and we confide in the love 16
which God has for us.

God is love, and he who abides in love abides in God, and God
abides in him. In this will love in its perfection be displayed in us, 17
in our being fearless on the day of judgement; because what He
is, that we also are in this world. Love has in it no fear; but 18
perfect love drives away fear, because fear involves punishment,
and if a man fears, there is something imperfect in his love. We 19
love because He first loved us. If any one says that he loves God, 20
while he hates his brother, he is a liar; for he who does not love his
brother whom he has seen, cannot love God whom he has not
seen. And this command we have from Him, that he who loves 21
God must love his brother also.

5 Every one who believes that Jesus is the Christ is a child of 1
God; and every one who loves the Father loves Him who is the
Father's child. The fact that we love God, and obey His com- 2
mands, is a proof to us that we love God's children. Love for 3
God means obedience to His commands; and His commands are
not irksome. For every thing that is born of God overcomes the 4
world; and the victory which has overcome the world is our
faith. Who overcomes the world but the man who believes that 5
Jesus is the Son of God?

Jesus Christ is He who came by water and blood; not with 6
the water only, but with the water and with the blood. And it is 7
the Spirit who gives witness—because the Spirit is the truth. For 8
there are three that give witness—the Spirit, the water, and the
blood; and the three have the same purport. If we accept the 9
witness of men, God's witness is greater: for God's witness is
what He has testified about His Son. He who believes in the Son 10
of God has the witness in himself: he who does not believe God

I JOHN V

has made Him a liar, in that he has refused to believe the witness which God has given about His Son. And that witness is to the effect that God has given us the eternal life, and that this life is in His Son. He who has the Son has the life: he who has not the Son of God has not the life.

Conclusion

I write all this to you who believe in the name of the Son of God, that you may know for certain that you have eternal life. And this is the confidence which we have in Him, that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens to us, whatever we ask, we know that we have the requests which we have asked from Him. If any one sees his brother committing a sin which is not mortal, he shall ask and God shall give him life—for any who do not sin mortally. There is such a thing as mortal sin; for that I do not bid him make request. Any kind of wrongdoing is sin; but there is sin which is not mortal.

We know that no one who is a child of God sins, but He who was born of God keeps him, and the Evil One cannot touch him. We know that we are children of God, and that the whole world lies in the power of the Evil One. And we know that the Son of God has come, and has given us understanding to know the true One, and we are in the true One, in His Son Jesus Christ. This is the true God and eternal life.

Dear children, guard yourselves from idols.

21

THE SECOND EPISTLE OF JOHN

The elder to the elect lady and her children, whom I truly love, 1
and not I alone, but also all who know the truth, for the sake of 2
the truth which abides in us and will be with us for ever: grace, 3
mercy, and peace will be with us from God the Father, and from
Jesus Christ the Son of the Father, in truth and love.

I am overjoyed to have found some of your children living true 4
lives, in obedience to the command which we have received from
the Father. And now, lady, I pray you—writing to you no new 5
command, but the one which we have had from the beginning—
let us love one another. The love I mean consists in our living in 6
obedience to His commands. God's command is that you should
live in love, as you have been taught from the beginning. For 7
many deceivers have gone out into the world—men who do not
acknowledge Jesus Christ as coming in the flesh. Such a one is
'the deceiver' and 'the antichrist.'

Look to yourselves, so that you may not lose the result of your 8
deeds, but may receive a full reward. No one has God who, instead 9
of remaining true to the teaching of Christ, goes beyond it: but
he who remains true to that teaching has both the Father and the
Son. If any one who comes to you does not bring this teaching, 10
do not receive him under your roof nor greet him; for he who 11
greeted him is a sharer in his evil deeds.

I have a great deal to write to you, but will not write it with 12
paper and ink. I hope to come to see you and speak face to face,
so that your happiness may be complete.

The children of your elect sister send greetings to you. 13

THE THIRD EPISTLE OF JOHN

The elder to his dearly loved Gaius, whom I truly love. 1

Dearly loved one, I pray that you may in all respects prosper 2
and keep well, as your soul prospers. For I am overjoyed when 3
brethren come and bear witness to your fidelity to the truth, how
you live in obedience to the truth. I have no greater joy than to 4
hear that my children are living in the truth.

Beloved, you are acting faithfully in all your behaviour towards 5
the brethren, particularly when they are strangers to you. They 6
have testified, in the presence of the church, to your love; and
you will do well to help them on their journey in a manner
worthy of your fellowship with God. For it is for the Name's 7
sake that they have gone forth, accepting nothing from the
Gentiles. It is therefore our duty to entertain such men, so that 8
we may be fellow workers with the truth.

I wrote to the church; but Diotrephes, who loves to have the 9
foremost place among them, refuses to listen to us. For this 10
reason, when I come, I shall call attention to his conduct, his idle
and mischievous talk against us. And not content with this, not
only will he himself not receive the brethren, but those who
desire to do this he hinders, and excludes them from the church.

Dearly loved one, do not copy evil, but good. He who does 11
good is a child of God: he who does evil has not seen God.

Demetrius has a good word from all men, and the witness of the 12
truth itself. We also give our witness, and you know that our
witness is true.

I had a great deal to say to you, but I do not wish to write to 13
you with ink and pen. But I hope to see you very soon, and then 14
we will speak face to face.

Peace be with you. Our friends send greetings to you. Greet
our friends one by one.

THE EPISTLE OF JUDE

Jude, a servant of Jesus Christ and a brother of James, to those 1
saints who are beloved as God the Father's, and kept for Jesus
Christ: may mercy, peace, and love be abundantly granted to you. 2

Beloved ones, while I was eager to write to you on the subject 3
of our common salvation, I find myself constrained to write and
urge you to defend the faith delivered once for all to the saints.
For certain persons have crept in unnoticed—men for whom in 4
ancient writings this condemnation was foretold—ungodly men,
who pervert the grace of our God into immorality, and disown
Jesus Christ, our only Sovereign and Lord.

I desire to remind you—although the whole matter is 5
sufficiently familiar to you—that the Lord saved a people out of
the land of Egypt, but afterwards destroyed those who had no
faith. And angels who did not keep their own primacy, but 6
deserted their proper abode, He reserves in everlasting bonds,
in darkness, for the judgement of the great day. So also Sodom 7
and Gomorrah and the neighbouring towns, having in the same
manner been guilty of gross immorality and pursued unnatural
vice, are now before us as an example of eternal fire in the
punishment which they are undergoing. Yet in just the same way 8
these dreamers also pollute the body, while they set authority at
naught and speak evil of the angelic Orders.

But Michael the archangel, when contending with the devil 9
and disputing with him about the body of Moses, did not dare to
pronounce judgement on him in abusive terms, but said, 'The
Lord rebuke you.' Yet these men are abusive in matters of which 10
they know nothing, and in things which, like the brutes, they do
understand instinctively—in all these they become depraved.
Woe to them! for they have followed in the steps of Cain; for the 11
sake of gain they have rushed on headlong in the errors of
Balaam, and have perished in the rebellion of Korah.

These are the men who, like sunken rocks in your love-feasts, 12
are not afraid to feast with you, caring only for themselves;
clouds without water, driven along by the winds; trees in autumn,
fruitless, doubly dead, uprooted; wild waves of the sea, foaming 13
out their own shame; wandering stars, for whom is reserved dense
darkness for ever.

JUDE

It was about these that Enoch, the seventh from Adam, 14
prophesied, saying,

‘The Lord comes with myriads of His people, to execute judge- 15
ment upon all, and to convict all the ungodly of all the ungodly
deeds which they have committed, and of all the hard words
which they, ungodly sinners, have spoken against Him.’

These men are murmurers, complaining of their lot. Their 16
lives are guided by their evil passions, and their mouths are full
of big and boastful words, while they defer to persons for the
sake of the advantage they may gain.

But do you, beloved, remember the words that before now 17
were spoken by the apostles of our Lord Jesus Christ—how they 18
declared to you, ‘In the last times there shall be scoffers, obeying
only their own ungodly passions.’ These are those who cause 19
divisions: they are men of the world, devoid of the Spirit.

But do you, beloved, building yourselves up on your most 20
holy faith and praying in the Holy Spirit, keep yourselves in the 21
love of God, waiting for the mercy of our Lord Jesus Christ
which issues in eternal life. On some who are in doubt you should 22
have pity; others you must save, snatching them out of the fire; 23
and on others have pity mingled with fear, while you hate even
the garment stained by the flesh.

Now to Him who is able to keep you from stumbling, and 24
cause you to stand in the presence of His glory free from blemish
and exultant—to the only God our Saviour through Jesus Christ 25
our Lord—be glory, majesty, dominion, and authority, before all
time, now, and to all time! Amen.

THE REVELATION OF JOHN

Introduction

1 The revelation given by Jesus Christ, which God granted 1
Him, that He might make known to His servants certain events
which must shortly come to pass. He sent His angel and com-
municated it to His servant John; who now is making a faithful 2
record of the word that came from God and the truth revealed
by Jesus Christ and all the things that he saw in his vision.
Blessed is he who reads, and blessed are those who listen to the 3
words of this prophecy and lay to heart what is written in it; for
the time for its fulfilment is now close at hand.

John sends greetings to the seven churches in the province of 4
Asia. May grace be granted to you, and peace, from Him who is
and was and is to be; and from the seven Spirits which are before
His throne; and from Jesus Christ, the truthful witness, the first 5
of the dead to be born to life, and the Ruler of the kings of the
earth.

To Him who loves us and has freed us from our sins with His
own blood, and has formed us into a kingdom, to be priests to 6
God, His Father—to Him be ascribed the glory and the dominion
for ever and ever. Amen.

Lo, He is coming in the clouds, and every eye will see Him, 7
and so will those who pierced Him; and all the nations of the
earth will gaze on Him and mourn. Even so. Amen.

‘I am the Alpha and the Omega,’ says the Lord God, ‘He who 8
is and was and is to be—the Ruler of all.’

I John, your brother, and a sharer with you in the sorrows and 9
kingdom and endurance of Jesus, found myself in the island of
Patmos, for my loyalty to the word of God and the truth told us
by Jesus. On the Lord’s day I was inspired by the Spirit, and 10
I heard behind me a loud voice like the blast of a trumpet. It said, 11

‘Write your vision in a book, and send it to the seven churches
—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Phila-
delphia, and Laodicea.’

I turned to see who it was that was speaking to me; and then 12
I saw seven golden lampstands, and in the centre of the lamp- 13
stands One resembling the Son of Man, clothed in a robe which
reached to His feet, and with a girdle of gold across His breast.

REVELATION I—II

His head and His hair were white, like white wool—as white as 14
snow; and His eyes were like a flame of fire. His feet were like 15
silver-bronze when it is white-hot in a furnace; and His voice
was as the sound of many waters. In His right hand He held seven 16
stars, and a sharp, two-edged sword was seen coming from His
mouth; and His face was like the sun shining in its full power.

When I saw Him, I fell at His feet as if dead. But He laid His 17
hand upon me and said,

‘Do not be afraid: I am the First and the Last, and the ever- 18
living One. I died; but I am now alive for evermore, and I have
the keys of the gates of death and of Hades! Write down, there- 19
fore, the things you have just seen—the things which are and
the things which are to be hereafter; the secret meaning of the 20
seven stars which you have seen in My right hand, and of the
seven lampstands of gold. The seven stars are the angels of
the seven churches, and the seven lampstands are the seven
churches.

The letters to the seven churches

2 ‘To the angel of the church in Ephesus write: 1

‘“These are the words of Him who holds the seven stars in
His right hand and walks to and fro among the seven lampstands
of gold. I know your doings and your toil and your endurance. 2
And I know that you cannot tolerate wicked men, but have put to
the test those who call themselves apostles but are not, and you
have found them to be liars. And you endure patiently and have 3
borne burdens for My sake and have never flagged. Yet I have 4
this against you—that you no longer love Me as you did at first.
Be mindful, therefore, of the height from which you have fallen. 5
Repent at once, and act as you did at first, or else I will surely come
and remove your lampstand out of its place—unless you repent.
Yet this you have in your favour: you hate the doings of the 6
Nicolaitans, which I also hate.

‘“Let all who have ears give heed to what the Spirit is saying 7
to the churches. To the victor I will give the privilege of eating
the fruit of the tree of Life, which is in the paradise of God.”

‘To the angel of the church at Smyrna write as follows: 8

‘“These are the words of Him who is the First and the Last—
who died and has returned to life. Your sufferings I know, and 9
your poverty—but you are rich—and the evil name given you by
those who say that they themselves are Jews, and are not, but are
Satan’s synagogue. Dismiss your fears concerning all that you are 10

REVELATION II

about to suffer. I tell you that the devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to endure persecution. Be faithful, even if you have to die for it, and then I will give you the crown of Life.

‘“Let all who have ears give heed to what the Spirit is saying 11
to the churches. The victor shall be in no way hurt by the
second death.”

‘To the angel of the church at Pergamum write as follows : 12

‘“These are the words of Him who has the sharp two-edged sword. I know where you dwell. Satan’s throne is there; and yet 13
you are true to Me, and did not deny your faith in Me, even in
the days of Antipas my faithful witness, who was martyred
among you, in the place where Satan dwells. Yet I have a few 14
things against you, because you have with you some that cling to
the teaching of Balaam, who taught Balak to put a stumbling-
block in the way of the descendants of Israel—to eat what had
been sacrificed to idols, and commit fornication. So even you have 15
some that cling in the same way to the teaching of the Nicolaitans.
Repent at once; or else I will come to you quickly, and will make 16
war upon them with the sword which is in My mouth.

‘“Let all who have ears give heed to what the Spirit is saying 17
to the churches. As for the victor—to him I will give some of
the hidden manna, and a white stone with a new name inscribed
upon it known only to him who receives it.”

‘To the angel of the church at Thyatira write as follows: 18

‘“These are the words of the Son of God who has eyes like
a flame of fire, and feet resembling silver-bronze. I know your 19
doings, your love, your faith, your service, and your patient
endurance; and that of late you have toiled harder than you did
at first. Yet I have this against you, that you tolerate the woman 20
Jezebel, who calls herself a prophetess and by her teaching leads
astray My servants, so that they commit fornication and eat what
has been sacrificed to idols. I have given her time to repent, but 21
she is determined not to repent of her fornication. I tell you that 22
I am about to cast her upon a bed of sickness, and I will severely
afflict those who commit adultery with her, unless they repent
of conduct such as hers. Her children too shall surely die; and 23
all the churches shall come to know that I am He who searches
into men’s inmost thoughts; and I will requite each of you in
accordance with his deeds. But to you, the rest of you in Thyatira, 24
all who do not hold this teaching and have not learnt the ‘deep
things,’ as they call them (the deep things of Satan!)—to you I say

REVELATION II—III

that I lay no other burden on you. Only hold fast to what you 25
possess until I come.

“And to the victor, the one who obeys my commands to the 26
very end, I will give authority over the nations. And he shall be 27
their shepherd, ruling them with a rod of iron, just as potter’s
ware is dashed to atoms; and his power over them shall be like
that which I myself have received from my Father; and I will 28
give him the Morning Star. Let all who have ears give heed to 29
what the Spirit is saying to the churches.”

3 ‘To the angel of the church at Sardis write as follows: 1

“These are the words of Him who has the seven Spirits of
God and the seven stars. I know your doings—you are supposed
to be alive, but in reality you are dead. Rouse yourself and keep 2
awake, and strengthen what still remains though it is on the
point of death; for I have found no doings of yours perfect in the
sight of my God. Be mindful, therefore, of the lessons you have 3
received and heard. Continually lay them to heart, and repent.
If, however, you fail to rouse yourself and keep awake, I shall
come upon you suddenly like a thief, and you will certainly not
know the hour at which I shall come to judge you. Yet you have 4
in Sardis a few who have not soiled their garments; and they shall
walk with Me in white; for they are worthy.

“He who conquers shall thus be clothed in white garments; 5
and never will I erase his name from the book of Life, but will
acknowledge him in the presence of My Father and His angels.
Let all who have ears give heed to what the Spirit is saying to 6
the churches.”

‘To the angel of the church at Philadelphia write as follows: 7

“These are the words of Him who is Holy and True—He
who has the key of David—He who opens and no one shall shut,
and shuts and no one shall open. I know your doings. I have put 8
a door wide open in front of you, which no one can shut; because
you have but a little power, and yet you have kept My word and
have not disowned Me. I will cause some belonging to Satan’s 9
synagogue who say that they themselves are Jews, and are not,
but are liars—I will make them come and prostrate themselves
before your feet and know for certain that I have loved you.
Because you have kept the word for which I suffered, I in turn 10
will keep you from that hour of trial which is soon coming upon
the whole world, to put to the test the inhabitants of the earth.
I am coming quickly: hold fast to that which you already 11

REVELATION III—IV

possess, so that your crown of victory be not taken away from you.

‘ “As for the victor—I will make him a pillar in the sanctuary 12 of My God, and he shall never go out from it again. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is to come down out of heaven from My God, and My own new name. Let all who have 13 ears give heed to what the Spirit is saying to the churches.”

‘And to the angel of the church at Laodicea write as follows: 14

‘ “These are the words of Him who is the Amen—the Witness faithful and true, the Beginning of God’s creation. I know your 15 doings—you are neither cold nor hot; I would that you were cold or hot! So, because you are lukewarm and neither hot nor cold, 16 before long I will vomit you out of My mouth. You say, I am 17 rich, and have wealth stored up, and I stand in need of nothing; and you do not know that if there is a wretched creature it is you —pitiable, poor, blind, naked. Therefore I counsel you to buy 18 of Me gold refined in the fire that you may become rich, and white robes to put on to hide your shameful nakedness, and eye-salve to anoint your eyes with, so that you may be able to see. All whom I hold dear, I reprove and chastise; therefore be in 19 earnest and repent. See, I am now standing at the door and 20 knocking. If any one listens to My voice and opens the door, I will come in to him, and feast with him, and he shall feast with Me.

‘ “To the victor I will give the privilege of sitting down 21 beside Me on My throne, as I also have won the victory and have sat down beside My Father on His throne. Let all who have ears 22 give heed to what the Spirit is saying to the churches.” ’

A vision of God on His Throne

4 After all this I looked and saw a door in heaven standing 1 open; and the voice that I had previously heard, like the blast of a trumpet, again spoke to me and said,

‘Come up here, and I will show you things which are to happen in the future.’

Immediately I found myself in the Spirit, and saw a throne in 2 heaven, and One sitting on the throne. The appearance of Him 3 who sat there was like jasper or sardius; and encircling the throne was a rainbow, in appearance like an emerald. Surrounding the 4 throne there were also twenty-four other thrones, on which sat twenty-four elders clothed in white robes, with golden crowns upon their heads.

REVELATION IV—V

Out from the throne there came flashes of lightning, and 5
voices, and peals of thunder, while in front of the throne seven
blazing torches were burning, which are the seven Spirits of God.
And in front of the throne there seemed to be a sea of glass, 6
resembling crystal. And round about the throne, between it and
the elders, were four living creatures, full of eyes in front and
behind. The first living creature resembled a lion, the second an 7
ox, the third had a face like that of a man, and the fourth
resembled an eagle flying. And the four living creatures had each 8
of them six wings, and all round their bodies and under their
wings they are full of eyes; day after day, and night after night,
they never cease saying,

‘Holy, holy, holy, Lord God, the Ruler of all, who wast and
art and art to be.’

And whenever the living creatures give glory and honour and 9
thanks to Him who is seated on the throne and lives for ever and
ever, the twenty-four elders fall down before Him who sits on 10
the throne and worship Him who lives for ever and ever, and
they cast their crowns down in front of the throne, saying,

‘Worthy art Thou, our Lord and God, to receive glory and 11
honour and power,
For Thou didst create all things,
And it was by Thy will that they came into existence, and
were created.’

The breaking of the seven seals

5 And I saw in the right hand of Him who sat on the throne 1
a book written on both sides of the page and closely sealed with
seven seals. And I saw a mighty angel who was exclaiming in a 2
loud voice,

‘Who is worthy to open the book and break its seals?’

But no one in heaven, or on earth, or under the earth, was able 3
to open the book or look into it.

And while I was weeping bitterly, because no one was found 4
worthy to open the book or look into it, one of the elders said to 5
me,

‘Do not weep. The Lion which belongs to the tribe of Judah,
the Root of David, has won the right to open the book and break
its seven seals.’

Then I saw, between the throne (with the four living creatures) 6
and the elders, a Lamb standing, looking as if it had been slain.
And it had seven horns and seven eyes, which are the seven

REVELATION V—VI

Spirits of God who have been sent far and wide into all the earth.
And it came and took the book out of the right hand of Him who 7
is seated on the throne. And when He had taken the book, the 8
four living creatures and the twenty-four elders fell down before
the Lamb, having each of them a harp and golden bowls full of
incense, which represent the prayers of the saints. And now they 9
sing a new song, saying,

‘Worthy art Thou to take the book
And break its seals;
Because Thou hast been slain,
And hast purchased for God with Thine own blood
Men out of every tribe and tongue and people and nation,
And hast formed them into a Kingdom to be priests to our 10
God,
And they shall reign over the earth.’

And I looked, and heard the voices of many angels on every 11
side of the throne, and of the living creatures and the elders,
numbering myriads of myriads and thousands of thousands,
and in loud voices they were singing, 12

‘Worthy is the Lamb which has been slain to receive all power
and riches and wisdom and might and honour and glory and
blessing.’

And I heard every created thing in heaven and on earth and 13
under the earth and on the sea (and all that is therein) saying,

‘To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honour
And glory and dominion,
For ever and ever!’

Then the four living creatures said ‘Amen,’ and the elders fell 14
down and worshipped.

6 And when the Lamb broke one of the seven seals I saw it, 1
and I heard one of the four living creatures say, as if in a voice of
thunder,

‘Come.’

And I looked, and a white horse appeared, and its rider carried 2
a bow; and a crown was given to him; and he went out conquering
and to conquer.

And when the Lamb broke the second seal, I heard the second 3
living creature say,

‘Come.’

REVELATION VI

And out came another horse—a fiery-red one; and power was 4
given to its rider to take peace from the earth, and to cause men
to kill one another; and a great sword was given to him.

When the Lamb broke the third seal, I heard the third living 5
creature say,
‘Come.’

I looked, and a black horse appeared, its rider carrying a 6
balance in his hand. And I heard what seemed to be a voice
speaking in the midst of the four living creatures, and saying,

‘A whole day’s wage for a loaf of bread, a whole day’s wage for
three barley cakes, but do not damage the oil or the wine.’

When the Lamb broke the fourth seal, I heard the voice of the 7
fourth living creature say,

‘Come.’

I looked, and a pale-coloured horse appeared. Its rider’s name 8
was Death, and Hades came close behind him; and authority was
given to them over the fourth part of the earth, to kill with the
sword or with famine or pestilence or by means of the wild
beasts of the earth.

When the Lamb broke the fifth seal, I saw at the foot of the 9
altar the souls of those whose lives had been sacrificed because of
the word of God and of the testimony which they had given.
And now in loud voices they cried out, saying, 10

‘How long, O Sovereign Lord, the holy One and the true, dost
Thou delay judgement and the taking of vengeance upon the
inhabitants of the earth for our blood?’

And there was given to each of them a long white robe, and 11
they were bidden to wait patiently for a short time longer, until
the full number of their fellow bondservants should also be
complete—namely of their brethren who were to be killed just as
they had been.

When the Lamb broke the sixth seal, I looked, and there was 12
a great earthquake, and the sun became as dark as sackcloth, and
the whole disc of the moon became like blood. The stars in the 13
sky also fell to the earth, as when a fig-tree, shaken by a gale of
wind, casts its unripe figs to the ground. The sky too passed away, 14
as if a scroll were being rolled up, and every mountain and island
was removed from its place. The kings of the earth and the great 15
men, the military chiefs, the wealthy and the powerful—all,
whether slaves or free men—hid themselves in the caves and in
the rocks of the mountains, while they called to the mountains 16
and the rocks, saying,

REVELATION—VII

‘Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamb; for the day of His wrath—that great day—has come, and who is able to stand?’ 17

7 After this I saw four angels standing at the four corners of the earth, and holding back the four winds of the earth so that no wind should blow over the earth or the sea or upon any tree. And I saw another angel ascending from the east and carrying a seal belonging to the ever-living God. He called in a loud voice to the four angels whose work it was to injure the earth and the sea.

‘Injure neither land nor sea nor trees,’ he said, ‘until we have sealed the bondservants of our God upon their foreheads.’ 3

When the sealing was finished, I heard how many were sealed out of all the tribes of the descendants of Israel. They were one hundred and forty-four thousand. 4

Of the tribe of Judah, twelve thousand were sealed; 5

Of the tribe of Reuben, twelve thousand;

Of the tribe of Gad, twelve thousand;

Of the tribe of Asher, twelve thousand; 6

Of the tribe of Naphtali, twelve thousand;

Of the tribe of Manasseh, twelve thousand;

Of the tribe of Symeon, twelve thousand; 7

Of the tribe of Levi, twelve thousand;

Of the tribe of Issachar, twelve thousand;

Of the tribe of Zebulun, twelve thousand; 8

Of the tribe of Joseph, twelve thousand;

Of the tribe of Benjamin, twelve thousand.

After this I looked, and a vast host appeared, which it was impossible for any one to count, gathered out of every nation and from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in long white robes, and carrying palm-branches in their hands. In loud voices they cried, 10

‘To our God seated on the throne, and to the Lamb, we owe our salvation!’

All the angels were standing in a circle round the throne and round the elders and the four living creatures, and they fell on their faces in front of the throne and worshipped God. 11

‘Amen!’ they cried: 12

‘The blessing and the glory

And the wisdom and the thanks

And the honour and the power and the might

REVELATION VII—VIII

Be ascribed to our God,
For ever and ever!
Amen!

Then, addressing me, one of the elders said, 13
‘Who are these people clothed in the long white robes? And where have they come from?’

‘My lord, you know,’ I replied. 14

‘They are those,’ he said, ‘who have just come out of the great distress, and have washed their robes and made them white in the blood of the Lamb. For this reason they stand before the very throne of God, and render Him service day and night in His sanctuary, and He who is sitting upon the throne will shelter them in His tent. Nevermore shall they hunger, nevermore shall they thirst, nevermore shall the sun smite them nor any scorching heat. For the Lamb who is before the throne will be their Shepherd, and will guide them to the water-springs of Life, and God will wipe every tear from their eyes.’ 15 16 17

8 When the Lamb broke the seventh seal, there was silence 1
in heaven for about half an hour.

The sounding of the seven trumpets

Then I saw the seven angels who are in the presence of God, 2
and seven trumpets were given to them. And another angel went 3
and stood close to the altar, carrying a censer of gold; and abundance of incense was given to him that he might place it with the prayers of all the saints upon the golden altar in front of the throne. And the smoke of the incense rose into the presence of 4
God from the angel’s hand, and mingled with the prayers of His people. So the angel took the censer and filled it with fire from 5
the altar and flung it to the earth; and there followed peals of thunder, and voices, and flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets made 6
preparations for blowing them.

The first blew his trumpet; and there came hail and fire, mixed 7
with blood, falling upon the earth; and a third part of the earth was burnt up, and a third part of the trees and all the green grass.

The second angel blew his trumpet; and what seemed to be a 8
great mountain, all ablaze with fire, was hurled into the sea; and a third part of the sea was turned into blood. And a third part of 9
the living creatures that were in the sea died; and a third part of the ships were destroyed.

REVELATION VIII—IX

The third angel blew his trumpet; and there fell from heaven 10
a great star, blazing like a torch. It fell upon a third part of the
rivers and upon the springs of water. The name of the star is 11
'Wormwood'; and a third part of the waters were turned into
wormwood, and many people died from drinking the water,
because it had become bitter.

Then the fourth angel blew his trumpet; and a third part of the 12
sun was smitten, a third part of the moon, and a third part of the
stars, so that a third part of them might be darkened, and for a
third of the day, and also of the night, there might be no light.

Then I looked, and I heard a solitary eagle crying in a loud 13
voice, as it flew across the sky, 'Alas, alas, alas, for the inhabitants
of the earth, because of the trumpet blasts which the three angels
are about to blow!'

9 The fifth angel blew his trumpet; and I saw a star which had 1
fallen from heaven to the earth; and to him was given the key of
the depths of the bottomless pit, and he opened the depths of the 2
bottomless pit. And smoke came up out of the pit like the smoke
of a vast furnace, so that the sun and the air were darkened by
the smoke of the pit.

And from the midst of the smoke there came locusts on to the 3
earth, and power was given to them like the power which earthly
scorpions possess. And they were forbidden to injure the herbage 4
of the earth, or any green thing, or any tree. They were only to
injure human beings who have not the seal of God on their fore-
heads. Their mission was not to kill, but to cause awful agony for 5
five months; and this agony was like that which a scorpion inflicts
when it stings a man. And at that time people will seek death, 6
but will not find it, and they will long to die, but death evades
them.

The appearance of the locusts was like that of horses equipped 7
for war. On their heads they had a kind of crown which looked
like gold. Their faces seemed human and they had hair like 8
women's hair, but their teeth resembled those of lions. They had 9
breastplates which seemed to be made of iron; and the noise
caused by their wings was like that of a vast number of horses and
chariots hurrying into battle. They had tails like those of 10
scorpions, and also stings; and in their tails lay their power of
injuring mankind for five months.

The locusts had a king over them—the angel of the bottomless 11
pit, whose name in Hebrew is 'Abaddon,' while in Greek he is

REVELATION IX—X

called 'Apollyon.' The first woe is past; two other woes have still 12
to come.

The sixth angel blew his trumpet; and I heard a voice speaking 13
from the four horns of the golden altar which is in the presence
of God. It said to the sixth angel—the angel who had the 14
trumpet—

'Set at liberty the four angels who are prisoners near the great
river Euphrates.'

And the four angels who had been kept in readiness for that 15
hour, day, month, and year, were set at liberty, so that they
might kill a third part of mankind. The number of the squadrons 16
of their cavalry was two hundred millions; I heard their number.

And this was the appearance of the horses and their riders as 17
I saw them in my vision. The riders had breastplates which were
red as fire, blue as jacinth, and yellow as sulphur; and the horses'
heads were like those of lions, while from their mouths there
came fire and smoke and sulphur. By these three plagues a third 18
part of mankind was destroyed—by the fire and the smoke, and by
the sulphur which came from their mouths. For the power of the 19
horses is in their mouths and in their tails; their tails are like
serpents: they have heads and it is with these that they do the
damage.

But the rest of mankind, who were not killed by these plagues, 20
did not even then repent and leave the things they had made, so as
to cease worshipping the demons, and the idols of gold and silver,
bronze, stone, and wood, which can neither see, nor hear, nor
move. Nor did they repent of their murders, their practice of 21
magic, their fornication, or their thefts.

10 Then I saw another strong angel coming down from 1
heaven. He was robed in a cloud, and over his head was the
rainbow. His face was like the sun, and his feet resembled pillars
of fire. In his hand he held a small scroll unrolled; and, planting 2
his right foot on the sea and his left foot on the land, he cried out 3
in a loud voice like the roar of a lion. And when he had cried out,
each of the seven peals of thunder uttered its own message. And 4
when the seven peals of thunder had spoken, I was about to
write down what they had said; but I heard a voice from heaven
saying, 'Keep secret what the seven peals of thunder have spoken,
do not write it.'

Then the angel that I saw standing on the sea and on the land, 5

REVELATION X—XI

lifted his right hand toward heaven. And in the name of Him 6
who lives for ever and ever, the Creator of heaven and all that is in
it, of the earth and all that is in it, and of the sea and all that is in
it, he solemnly declared,

‘There shall be no further delay; but in the days when the 7
seventh angel blows his trumpet, when he begins to blow, then
is the secret purpose of God fulfilled according to the message
which He gave to His servants the prophets.’

Then the voice which I had heard speaking from heaven once 8
more addressed me, saying,

‘Go and take the small scroll which lies open in the hand of the
angel who is standing on the sea and on the land.’

So I went to the angel and asked him to give me the small scroll. 9

‘Take it,’ he said, ‘and eat the whole of it. It will give you great
pain when you have eaten it, although in your mouth it will taste
as sweet as honey.’

So I took the scroll out of the angel’s hand and ate the whole 10
of it; and in my mouth it was as sweet as honey, but when I had
eaten it it gave me great pain. And a voice said to me, 11

‘You must prophesy yet further concerning peoples, nations,
languages, and many kings.’

11 Then a reed was given me to serve as a measuring rod; and 1
a voice said,

‘Rise, and measure God’s sanctuary—and the altar—and
count the worshippers who are in it. But as for the court which 2
is outside the sanctuary, pass it over. Do not measure it; for it
has been given to the Gentiles, and for forty-two months they
will trample the holy city under foot. And I will authorize My 3
two witnesses to prophesy for one thousand two hundred and sixty
days, clothed in sackcloth.

‘These witnesses are the two olive-trees, and they are the two 4
lamps which stand in the presence of the Lord of the earth. And 5
if any one seeks to injure them—fire comes from their mouths and
devours their enemies; and if any one shall seek to injure them,
he will in this way certainly be killed. They have power given to 6
them to seal up the sky, so that no rain may fall so long as they
continue to prophesy; and power over the waters to turn them
into blood, and to smite the earth with various plagues whenever
they choose to do so.

‘And when they have fully delivered their testimony, the Wild 7
Beast which is to rise out of the bottomless pit will make war

REVELATION XI

upon them and overcome them and kill them. And their dead 8
bodies are to lie in the broad street of the great city which is
mystically called "Sodom" and "Egypt," where indeed their
Lord was crucified. And men belonging to all peoples, tribes, 9
languages, and nations gaze at their dead bodies for three days
and a half, and they refuse to let them be laid in a tomb. The 10
inhabitants of the earth rejoice over them and are glad and will
send gifts to one another; for these two prophets had greatly
troubled the inhabitants of the earth.'

But at the end of the three days and a half the breath of life 11
from God entered into them, and they rose to their feet; and all
who saw them were terrified. Then they heard a loud voice 12
calling to them out of heaven, 'Come up here'; and they went up
to heaven in the cloud, and their enemies saw them go. And just 13
at that time there was a great earthquake, and a tenth part of the
city was overthrown. Seven thousand people were killed in the
earthquake, and the rest were terrified and gave glory to the God
of heaven. The second woe is past; the third woe will soon be 14
here.

The seventh angel blew his trumpet; and there followed loud 15
voices in heaven which said,

'The sovereignty of the world now belongs to our Lord and
His Christ; and He will be King for ever and ever.'

Then the twenty-four elders, who sit on thrones in the 16
presence of God, fell on their faces and worshipped God, saying, 17

'We give thee thanks, O Lord God, the Ruler of all,

Who art and wast,

Because Thou hast exerted Thy power, Thy great power, and
hast become King.

The nations grew wrathful,

18

And Thy wrath has come,

And the time for the dead to be judged,

And the time for Thee to give their reward to Thy servants
the prophets and to Thy people,

And to those who fear Thee, the small and the great,

And to destroy those who destroy the earth.'

Then the doors of God's sanctuary in heaven were opened, and 19
the ark, in which His covenant was, was seen in His sanctuary;
and there came flashes of lightning, and voices, and peals of
thunder, and an earthquake, and a storm of hail.

serpent. And the serpent poured water from his mouth—a very 15
river it seemed—after the woman, in the hope that she would be
carried away by its flood. But the earth came to the woman's 16
help: it opened its mouth and drank up the river which the
dragon had poured from his mouth. This made the dragon 17
furiously angry with the woman, and he went elsewhere to make
war upon her other children—those who keep God's command-
ments and hold fast to the testimony of Jesus. 13 And he took 1
up a position upon the sands of the sea-shore.

Then I saw a Wild Beast coming up out of the sea, and he had
ten horns and seven heads. On his horns were ten kingly crowns,
and inscribed on his heads were names full of blasphemy. The 2
Wild Beast which I saw resembled a leopard, and had feet like the
feet of a bear, and his mouth was like the mouth of a lion; and it
was to the dragon that he owed his power and his throne and his
wide dominion.

I saw that one of his heads seemed to have been mortally 3
wounded; but his mortal wound was healed, and the whole world
was amazed and followed him. And they offered worship to the 4
dragon, because it was to him that the Wild Beast owed his do-
minion; and they also offered worship to the Wild Beast, and said,
'Who is there like him? And who is able to engage in battle
with him?'

And there was given him a mouth full of boastful and blasphem- 5
ous words; and liberty of action was granted him for forty-two
months. And he opened his mouth to utter blasphemies against 6
God, to speak evil of His name and of His dwelling-place—that
is to say, of those who dwell in heaven. And permission was given 7
him to make war upon God's people and conquer them; and
authority was given him over every tribe, people, language, and 8
nation. And all the inhabitants of the earth will be found to be
worshipping him: every one whose name is not recorded in the
book of Life—the book of the Lamb offered in sacrifice from
the creation of the world.

Let all who have ears give heed. If any one is eager to lead 9, 10
others into captivity, he must himself go into captivity. If any
one is bent on killing with the sword, he must himself be killed
by the sword. Here is an opportunity for endurance, and for the
exercise of faith, on the part of the saints.

Then I saw another Wild Beast, coming up out of the earth. 11
He had two horns like those of a lamb, but he spoke like a dragon.

12 And a great marvel was seen in heaven—a woman who was
 1 robed with the sun and had the moon under her feet, and had
 2 also a crown of twelve stars round her head, was with child, and
 she was crying out in the pains and agony of childbirth.
 And another marvel was seen in heaven—a great fiery-red
 3 dragon, with seven heads and ten horns; and on his heads were
 4 seven kingly crowns. His tail was drawing after it a third part of
 the stars of heaven, and it dashed them to the ground. And in
 front of the woman who was about to become a mother, the
 5 dragon was standing in order to devour the child as soon as it
 was born. She gave birth to a son—a male child, destined before
 6 long to rule all nations with an iron sceptre. But her child was
 caught up to God and His throne, and the woman fled into the
 7 desert, there to be cared for, for twelve hundred and sixty days,
 in a place which God had prepared for her.

And war broke out in heaven, Michael and his angels engaging
 7 in battle with the dragon. The dragon fought and so did his
 8 angels; but they were defeated, and there was no longer any
 9 room found for them in heaven. The great dragon, the ancient
 serpent, he who is called 'the Devil' and 'Satan' and leads the
 whole earth astray, was hurled down: he was hurled down to the
 earth, and his angels were hurled down with him.

Then I heard a loud voice speaking in heaven. It said,
 1 'Now is come the salvation and the power and the kingdom
 of our God, and the sovereignty of His Christ; for the accuser
 of our brethren has been hurled down—he who, day after day
 and night after night, was wont to accuse them in the presence of
 God. But they have gained the victory over him because of the
 blood of the Lamb and of the testimony which they have borne,
 and because they held their lives cheap and did not shrink even
 from death. For this reason be glad, O Heaven, and you who
 live therein! Alas for the earth and the sea! For the devil has gone
 down to you full of fierce anger, because he knows that his
 appointed time is short.'

And when the dragon saw that he was hurled down to the
 1 earth, he went in pursuit of the woman who had given birth to
 the male child. Then the two wings of a great eagle were given to
 the woman to enable her to fly away into the desert to the place
 assigned her, there to be cared for, for a period of time, two
 periods of time, and half a period of time, beyond the reach of the

REVELATION XIII—XIV

And the authority of the first Wild Beast—the whole of that 12
 authority—he exercises in his presence, and he causes the earth
 and its inhabitants to worship the first Wild Beast, whose mortal
 wound had been healed. He also works great miracles, so as even 13
 to make fire come down from heaven to earth in the presence of
 human beings. And his power of leading astray the inhabitants 14
 of the earth is due to the marvels which he has been permitted to
 work in the presence of the Wild Beast. And he told the inhabit-
 ants of the earth to erect a statue to the Wild Beast who had
 received the sword-stroke and yet had recovered. And power was 15
 granted him to give breath to the statue of the Wild Beast, so that
 the statue of the Wild Beast could even speak and cause all who
 refuse to worship it to be put to death. And he causes all, small 16
 and great, rich and poor, free men and slaves, to have stamped
 upon them a mark on their right hands or on their foreheads, in 17
 order that no one should be allowed to buy or sell unless he had
 the mark—either the name of the Wild Beast or the number
 which his name represents.

Here is scope for ingenuity. Let people of shrewd intelligence 18
 calculate the number of the Wild Beast; for it indicates a certain
 man, and his number is six hundred and sixty-six.

14 Then I looked, and I saw the Lamb standing upon Mount 1
 Zion, and with Him one hundred and forty-four thousand people,
 having His name and His Father's name written on their fore-
 heads. And I heard music from heaven which resembled the 2
 sound of many waters and the roar of loud thunder; and the music
 which I heard was like that of harpists playing upon their harps.
 And they were singing what seemed to be a new song, in front 3
 of the throne and in the presence of the four living creatures and
 the elders; and no one was able to learn that song except the one
 hundred and forty-four thousand people who had been redeemed
 out of the world.

These are those who had not defiled themselves with women: 4
 they are as pure as virgins. They follow the Lamb wherever He
 goes. They have been redeemed from among men, as firstfruits
 to God and to the Lamb. And no lie has ever been found upon 5
 their lips: they are faultless.

Four voices from heaven

And I saw another angel flying across the sky, carrying the 6
 eternal gospel to tell to every nation, tribe, language, and people

REVELATION XIV

among those who live on the earth. He said in a loud voice, 7
‘Fear God and give Him glory, because the time of His judgement has come; and worship Him who made heaven and earth, the sea and the water-springs.’

And another, a second angel, followed, exclaiming, 8
‘Fallen, fallen is Babylon the great—she who made all the nations drink the wine of the anger provoked by her fornication.’

And another, a third angel, followed them, exclaiming in a loud 9
voice,

‘If any one worships the Wild Beast and his statue, and receives a mark on his forehead or on his hand, he shall drink the wine of 10
God’s wrath which stands ready, undiluted, in the cup of His anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. And the smoke of 11
their torment goes up for ever and ever; and the worshippers of the Wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here is an 12
opportunity for endurance on the part of the saints who carefully keep His commandments and the faith of Jesus!’

And I heard a voice speaking from heaven. It said, 13

‘Write as follows:

‘ “Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their labours; for what they have done goes with them.” ’

Then I looked, and a white cloud appeared, and sitting on the 14
cloud was One resembling the Son of Man, having a crown of gold upon His head and in His hand a sharp sickle. And another 15
angel came out of the sanctuary, calling in a loud voice to Him who sat on the cloud, and saying,

‘Thrust in your sickle and reap the harvest, for the hour for reaping it has come: the harvest of the earth is over-ripe.’

Then He who sat on the cloud flung His sickle on the earth, 16
and the earth had its harvest reaped.

And another angel came out from the sanctuary in heaven, and 17
he too carried a sharp sickle. And another angel came from the 18
altar—he who has power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying,

‘Thrust in your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe.’

And the angel flung his sickle down to the earth, and reaped 19
the vine of the earth and threw the grapes into the great wine-press of God’s wrath. And the winepress was trodden outside the 20

REVELATION XIV—XVI

city, and out of it came blood reaching the horses' bridles for a distance of two hundred miles.

The seven plagues

15 Then I saw another marvel in heaven, great and wonderful **1**
—there were seven angels bringing seven plagues. These are the
last plagues, because in them the wrath of God has reached its
climax.

And I saw what seemed to be a sea of glass mingled with fire, **2**
and those who had gained the victory over the Wild Beast and
over his statue and the number of his name, standing by the sea
of glass with harps of God in their hands. And they were singing **3**
the song of Moses, God's servant, and the song of the Lamb.
Their words were,

'Great and wonderful are Thy works,
O Lord God Omnipotent.
Righteous and true are Thy ways,
O King of the nations.

Who shall not be afraid, O Lord, and glorify Thy name? **4**
For Thou alone art holy.

All nations shall come and shall worship Thee,
Because Thy righteous acts have been made manifest.'

After this I looked and the sanctuary of the tent of witness in **5**
heaven was thrown open; and there came out of the sanctuary **6**
the seven angels with the seven plagues, clad in pure, bright linen,
and wearing girdles of gold across their breasts. And one of the **7**
four living creatures gave the seven angels seven bowls of gold,
full of the wrath of God who lives for ever and ever. And the **8**
sanctuary was filled with cloud from the glory of God and from
His power; and no one could enter the sanctuary till the seven
plagues brought by the seven angels were at an end.

16 Then I heard a loud voice from the sanctuary say to the **1**
seven angels,

'Go and pour on to the earth the seven bowls of the wrath of
God.'

So the first angel went away and poured his bowl on to the **2**
earth; and it brought noisome and grievous sores upon the men
who had on them the mark of the Wild Beast and worshipped his
statue.

The second angel poured his bowl into the sea, and it became **3**

REVELATION XVI

blood, like a dead man's blood, and every living creature in the sea died.

The third angel poured his bowl into the rivers and springs of 4
water, and they became blood. And I heard the angel of the 5
waters say,

'Righteous art Thou, who art and wast, the holy One, because
Thou hast thus executed judgement. For they poured out the 6
blood of Thy people and of the prophets, and in return Thou hast
given them blood to drink. And this they deserved.'

And I heard a voice from the altar say, 7

'Amen, O Lord God, the Ruler of all, true and righteous are
Thy judgements.'

Then the fourth angel poured his bowl on to the sun, and 8
power was given to it to scorch men with fire. And the men were 9
burned by a fierce heat; and yet they spoke evil of God who had
power over the plagues, and they did not repent so as to give
Him glory.

The fifth angel poured his bowl on to the throne of the Wild 10
Beast; and his kingdom became darkened. People gnawed their
tongues in anguish, and yet they spoke evil of the God in heaven 11
because of their pains and their sores, and did not repent of their
deeds.

The sixth angel poured his bowl into that great river, the 12
Euphrates; and its stream was dried up in order to clear the way
for the kings who are to come from the east. Then I saw three 13
foul spirits, resembling frogs, issue from the mouth of the
dragon, from the mouth of the Wild Beast, and from the mouth
of the false Prophet. For they are the spirits of demons working 14
miracles—spirits that go out to control the kings of the whole
earth, to assemble them for the battle which is to take place on the
great day of God, the Ruler of all.

('I am coming like a thief. Blessed is the man who keeps awake 15
and guards his raiment for fear he walk about naked, and men see
his shame.')

And assemble them they did at the place called in Hebrew 16
'Har-Magedon.'

Then the seventh angel poured his bowl into the air; and a 17
loud voice came out of the sanctuary from the throne, saying,

'It is all accomplished.'

Flashes of lightning followed, and loud blasts, and peals of 18
thunder, and an earthquake more dreadful than there had ever
been since there was a man upon the earth—so terrible was it,

REVELATION XVI—XVII

and so great! The great city was split into three parts; the cities 19
of the nations fell; and great Babylon came into remembrance
before God, for Him to make her drink from the wine-cup of
His fierce anger. Every island fled away, and there was not a 20
mountain anywhere to be seen. And heavy hail, that seemed to be 21
a talent in weight, fell from the sky upon the people; and they
spoke evil of God on account of the plague of the hail—because
the plague of it was exceedingly severe.

The great Harlot

17 Then one of the seven angels who were carrying the seven 1
bowls came and spoke to me.

‘Come with me,’ he said, ‘and I will show you the doom of the
great Harlot who sits upon many waters. The kings of the earth 2
have committed fornication with her, and the inhabitants of the
earth have been made drunk with the wine of her fornication.’

So he carried me away in the Spirit into a desert, and there I 3
saw a woman sitting on a scarlet-coloured Wild Beast which was
covered with names of blasphemy and had seven heads and ten
horns. The woman was clothed in purple and scarlet, and was 4
brilliantly attired with gold and jewels and pearls. She held in her
hand a cup of gold, full of abominations and the impurities of
her fornication. And on her forehead was a name written which 5
is symbolical of

‘Babylon, the great mother of the harlots and of the abomina-
tions of the earth.’

And I saw the woman drinking herself drunk with the blood 6
of the saints, and with the blood of the witnesses of Jesus. And
when I saw her I was filled with utter astonishment.

Then the angel said to me,

‘Why are you so astonished? I will explain to you the secret
meaning of the woman and of the seven-headed, ten-horned
Wild Beast which carries her.

‘The Wild Beast which you have seen was, and is not, and yet 8
is destined to re-ascend, before long, out of the bottomless pit
and go his way into perdition. And the inhabitants of the earth
will be filled with amazement—all whose names have not been
inscribed in the Book of Life from the foundation of the world—
when they see the Wild Beast: because he was, and is not, and yet
is to come. Here is scope for the exercise of a mind that has 9
wisdom! The seven heads are the seven hills on which the woman
sits. And they are seven kings: five of them have fallen, and one is 10

REVELATION XVII—XVIII

still reigning. The seventh has not yet come, but when he comes he must continue for a short time. And the Wild Beast which once 11
existed but does not now exist—he is an eighth king and yet is one of the seven, and he goes his way into perdition.

‘And the ten horns which you have seen are ten kings who 12
have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They 13
have one common policy, and they are to give their power and authority to the Wild Beast. They will make war upon the 14
Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory.’

He also said to me, 15

‘The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the 16
ten horns that you have seen—and the Wild Beast—these will hate the Harlot, and they will make her desolate and will strip her bare. They will eat her flesh, and burn her up with fire. For 17
God has put it into their hearts to carry out His purpose with one intent, and to give their kingdom to the Wild Beast until God’s words have been fulfilled. And the woman whom you have 18
seen is the great city which reigns over the kings of the earth.’

The downfall of Babylon

18 After these things I saw another angel coming down from 1
heaven, armed with great authority. The earth was illumined with his splendour, and with a mighty voice he cried out, saying, 2

‘Fallen, fallen is Babylon the great,

She has become the haunt of demons

And the abode of every kind of foul spirit

And every kind of foul and hateful bird.

For all the nations have drunk of the wrath-provoking wine 3
of her fornication,

And the kings of the earth have committed fornication with her,

And the merchants of the earth have grown rich through her excessive wantonness.’

Then I heard another voice from heaven, which said, 4

‘Come out of her, My people,

That you may not become partakers in her sins,

Nor receive a share of her plagues.

REVELATION XVIII

For her sins are piled up to the sky, 5
And God has called her misdeeds to mind.
Give back to her as she has given; 6
Render unto her double for all her crimes;
In the bowl that she has mixed, mix twice as much for her.
As she has exulted and revelled in wantonness, 7
Pay back to her an equal measure of torment and woe.
For in her heart she boasts, saying, "I sit enthroned as Queen:
No widow am I: I shall never know sorrow."
For this reason calamities shall come thick upon her on a single 8
day—
Death and sorrow and famine—
And she shall be burned to the ground.
For strong is the Lord God who has judged her.
The kings of the earth who have committed fornication and 9
acted wantonly with her
Shall weep aloud and lament over her
When they see the smoke of her burning,
While they stand afar off because of their terror at her doom, 10
And say, "Alas, alas, thou great city, O Babylon, the mighty
city!
For in one short hour thy doom has come!"
And the merchants of the earth weep aloud and lament over 11
her,
Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple, and silk, and of scarlet stuff;
All kinds of rare woods, and all kinds of ivory goods
And articles of costly wood,
Of bronze, steel, and marble.
Also cinnamon and balsam; 13
Odours to burn as incense or for perfume;
Frankincense, wine, oil;
Fine flour, wheat, cattle, and sheep;
Horses and carriages and slaves;
And the lives of men.
The dainties that thy soul longed for are gone from thee, 14
And all thine elegance and splendour have perished,
And never again shall they be found.
Those who traded in these things, who grew wealthy through 15
her,

REVELATION XVIII—XIX

Will stand afar off, through terror at her doom,
 Weeping and wailing, and saying, 16
 "Alas, alas, for this great city,
 Which was brilliantly arrayed in fine linen, and purple and
 scarlet stuff,
 And richly adorned with gold, jewels, and pearls;
 Because in one short hour all this great wealth has been 17
 swept away!"
 And every shipmaster and every passenger by sea
 And the crews and all who ply their trade on the sea
 Stood afar off, and cried aloud 18
 When they saw the smoke of her burning. And they said,
 "What city is like this great city?"
 And they threw dust upon their heads, 19
 And cried out, as they wept and wailed.
 "Alas, alas," they said, "for this great city,
 Where all shipowners made rich profit through her wealth;
 Because in one short hour she has been laid waste!"
 Rejoice over her, O heaven, 20
 And you saints and apostles and prophets;
 For God has taken vengeance upon her because of you.'
 Then a strong angel took a stone like a huge millstone, and 21
 hurled it into the sea, saying,
 'So shall Babylon, that great city, be violently hurled down
 and never again be found.
 No harp or song, no flute or trumpet, shall ever again be 22
 heard in thee;
 No craftsman of any kind shall ever again be found in thee;
 Nor shall the grinding of the mill ever again be heard in thee.
 Never again shall the light of a lamp shine in thee, 23
 And never again shall the voice of a bridegroom or of a bride
 be heard in thee.
 For thy merchants were the great men of the earth,
 And with the magic of thy spells all nations were led astray.
 And in her was found the blood of prophets and of the saints 24
 And of all who had been put to death on the earth.'

19 After this I seemed to hear the far-echoing voices of a great 1
 multitude in heaven, who said,
 'Hallelujah!
 Salvation and glory and power
 Belong to our God.

REVELATION XIX

True and just are His judgements, 2
Because He has judged the great Harlot who was corrupting
the whole earth with her fornication,
And He has taken vengeance for the blood of His bond-
servants which her hands have shed.’
And a second time they said, 3
‘Hallelujah!
For her smoke ascends for ever and ever.’
And the twenty-four elders and the four living creatures fell 4
down and worshipped God who sits upon the throne.
‘Amen,’ they said; ‘Hallelujah!’
And from the throne there came a voice which said, 5
‘Praise our God, all you His bondservants—
You who fear Him, both small and great.’
And I seemed to hear the voices of a great multitude and the 6
sound of many waters and of loud peals of thunder, which said,
‘Hallelujah!
Because our God the Lord Omnipotent has begun His reign.
Let us rejoice and triumph 7
And give Him the glory;
For the marriage day of the Lamb has come,
And His Bride has made herself ready.’
She has been allowed to robe herself in fine linen of dazzling 8
purity—the fine linen being the righteous actions of the saints.
And he said to me, 9
‘Write as follows: “Blessed are those who have been invited
to the marriage banquet of the Lamb.”’
And he added, still addressing me,
‘These are truly the words of God.’
Then I fell at his feet to worship him. But he exclaimed, 10
‘Do not do that. I am a fellow servant of yours, and a fellow
servant of your brethren who hold fast the truth revealed by
Jesus. Worship God.’
For the truth revealed by Jesus is the inspiration of all
prophecy.
Then I saw a door open in heaven, and a white horse appeared. 11
Its rider was named ‘Faithful and True’—One who in righteous-
ness executes judgement and wages war. His eyes were like a 12
flame of fire, and on His head were many kingly crowns, and He
has a name written upon Him which no one knows but He
Himself. He is clad in raiment which had been dipped in blood, 13
and His name is THE WORD OF GOD. The armies in heaven 14

REVELATION XIX—XX

followed Him—mounted on white horses and clothed in fine linen, white and spotless. From His mouth there comes a sharp sword with which He will smite the nations; and He will Himself be their shepherd, ruling them with a sceptre of iron; and it is His work to tread the winepress of the fierce anger of God, the ruler of all. And on His raiment and on His thigh He has a name written,

KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun, who cried in a loud voice to all the birds that flew across the sky,

‘Come and be present at God’s great banquet, that you may feast on the flesh of kings and the flesh of generals and the flesh of mighty men, on the flesh of horses and their riders, and on the flesh of all mankind, whether free men or slaves, great or small.’

And I saw the Wild Beast, and the kings of the earth, and their armies, all assembled to make war against the rider upon the horse and against His army. And the Wild Beast was captured, and with him the false Prophet who had done the miracles in his presence with which he had led astray those who had received the mark of the Wild Beast, and worshipped his statue. Both of them were thrown alive into the lake of fire that was all ablaze with sulphur. But the rest were killed with the sword that came from the mouth of the rider on the horse. And the birds all fed ravenously upon their flesh.

20 Then I saw an angel coming down from heaven with the key of the bottomless pit, and in his hand a great chain. He laid hold of the dragon—the ancient serpent—who is the Devil and Satan, and bound him for a thousand years, and hurled him into the bottomless pit. He shut it up and sealed it over that he might not lead the nations astray any more until the thousand years were at an end. Afterwards he is to be set at liberty for a short time.

And I saw thrones, and men sat on them, to whom judicial power was given. And I saw the souls of those who had been beheaded on account of the testimony that they had borne to Jesus and on account of the word of God, and also the souls of those who had not worshipped the Wild Beast or his statue, nor received his mark on their foreheads or their hands; and they came to life and shared Christ’s kingdom for a thousand years.

The rest of the dead did not come to life until the thousand

REVELATION XX—XXI

years were at an end. This is the first resurrection. Blessed and 6
 holy are those who share in the first resurrection. The second
 death has no power over them, but they shall be priests to God
 and to Christ, and shall reign with Him for the thousand years.

But when the thousand years are at an end, Satan will be 7
 released from his imprisonment, and will go out to lead astray the 8
 nations in all the four corners of the earth, Gog and Magog, and
 assemble them for war, in number like the sand on the sea-shore.
 And they went up over the whole breadth of the earth and sur- 9
 rounded the encampment of the saints and the beloved city. But
 fire came down from heaven and consumed them; and the devil, 10
 who had been leading them astray, was thrown into the lake of
 fire and sulphur where the Wild Beast and the false prophet were,
 and day and night they will suffer torture for ever and ever.

Then I saw a great white throne and One who was seated on it, 11
 from whose presence earth and sky fled away, and no place was
 found for them. And I saw the dead, the great and the small, 12
 standing in front of the throne. And books were opened; and so
 was another book—namely, the Book of Life; and the dead were
 judged by the record in the books according to their deeds. Then 13
 the sea yielded up its dead, Death and Hades yielded up their
 dead, and each man was judged according to his deeds. Then 14
 Death and Hades were thrown into the lake of fire: this is the
 second death—the lake of fire. And if any one's name was not 15
 found recorded in the book of Life he was thrown into the lake
 of fire.

The new heaven and the new earth

21 And I saw a new heaven and a new earth; for the first heaven 1
 and the first earth had passed away, and the sea no longer existed.
 And I saw the holy city, the new Jerusalem, coming down out of 2
 heaven from God and made ready like a bride attired to meet
 her husband. And I heard a loud voice from the throne saying, 3

‘Lo, God’s dwelling place is among men

And He will dwell among them

And they shall be His peoples.

Yes, God Himself will be among them.

He will wipe every tear from their eyes. 4

Death shall be no more;

Nor sorrow, nor wail of woe, nor pain;

For the first things have passed away.’

Then He who was seated on the throne said, 5

REVELATION XXI

‘See, I am making everything new.’

And He added,

‘Write down these words, for they are trustworthy and true.’

He also said,

6

‘They have now been fulfilled. I am the Alpha and the Omega, the beginning and the end. It is I who will give the thirsty man the right to drink of the fountain of the water of Life without cost. All this shall be the victor’s heritage, and I will be his God and 7 he shall be a son to Me. But as for cowards and the unfaithful, 8 and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the lake which burns with fire and sulphur. This is the second death.’

The Bride, the heavenly Jerusalem

Then there came one of the seven angels who were carrying 9 the seven bowls full of the seven last plagues.

‘Come with me,’ he said, ‘and I will show you the Bride, the Lamb’s wife.’

So in the Spirit he carried me to the top of a vast, lofty 10 mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, and bringing with it the glory of 11 God. It shone with a radiance like that of a very precious stone—such as a jasper, bright and transparent. It had a wall, massive 12 and high, with twelve large gates, and in charge of the gates were twelve angels. And overhead, above the gates, names were inscribed which are those of the twelve tribes of the descendants of Israel. There were three gates on the east, three on the north, 13 three on the south, and three on the west. The wall of the city 14 had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve apostles of the Lamb.

Now he who was speaking to me had a measuring-rod of gold, 15 with which to measure the city and its gates and its walls. The 16 plan of the city is a square, the length being the same as the breadth; and he measured the city furlong by furlong, with his measuring-rod—it is fifteen hundred miles long, and the length and the breadth and the height of it are equal. And he made the 17 measure of the wall seventy-two yards according to human, that is, angelic measurement.

The solid fabric of the wall was jasper; and the city itself was 18 made of gold, resembling transparent glass. The foundation 19 stones of the city wall were adorned with all kinds of precious

REVELATION XXI—XXII

stones: the first was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, the fifth of sardonyx, the sixth 20 of sardius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst.

And the twelve gates were twelve pearls; each of them consisting of a single pearl. And the main street of the city was made of pure gold, resembling transparent glass.

I saw no temple in the city, for the Lord God, the Ruler of all, 22 is its temple, and so is the Lamb. Nor has the city any need of the 23 sun or of the moon, to give it light; for the glory of God has illumined it and its lamp is the Lamb. By its light the nations will 24 walk; and into it the kings of the earth are to bring their glory. And in the daytime (for there will be no night there) the gates 25 will never be closed; and the glory and honour of the nations 26 shall be brought into it. And no unclean thing shall ever enter it, 27 nor any one who is guilty of base conduct or tells lies, but only they whose names are registered in the Lamb's book of Life.

22 Then he showed me the river of the water of Life, bright 1 as crystal, issuing from the throne of God and of the Lamb. On either side of the river, midway between it and the main 2 street of the city, was the tree of Life. It produced twelve kinds of fruit, yielding a fresh crop month by month, and the leaves of the tree served as medicine for the nations.

'Nothing accursed will be there,' he said; 'but the throne of 3 God and of the Lamb will be in that city. And His servants will 4 render Him holy service and will see His face, and His name will be on their foreheads. And there will be no night there; and they 5 have no need of lamplight or sunlight, for the Lord God will illumine them, and they will be kings for ever and ever.'

Conclusion

And he said to me, 6

'These words are trustworthy and true; and the Lord, the God of the spirits of the prophets, sent His angel to make known to His servants the things which must soon happen. "I am coming 7 quickly." Blessed is he who is mindful of the prophecies contained in this book.'

I John heard and saw these things; and when I had heard and 8 seen them, I fell at the feet of the angel who was showing me them—to worship him. But he said to me, 9

REVELATION XXII

'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren the prophets and of those who are mindful of the teachings of this book. Worship God.'

'Make no secret,' he added, 'of the meaning of the prophecies 10 contained in this book; for the time for their fulfilment is now close at hand. Let the dishonest man act dishonestly still; let the 11 filthy make himself filthy still; let the righteous practise righteousness still; and let the holy keep himself holy still.'

'Lo, I am coming quickly; and My reward is with Me, that I 12 may requite every man according to his deeds. I am the Alpha 13 and the Omega, the First and the Last, the beginning and the end. Blessed are those who wash their robes clean, that they may 14 have a right to the tree of Life, and may enter the gates of the city. The unclean are shut out, and so are all who practise magic, 15 all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

'I Jesus have sent My angel for him solemnly to declare these 16 things to you among the churches. I am the Root and the offspring of David, the bright Morning Star. The Spirit and the 17 Bride say, "Come"; and whoever hears, let him say, "Come"; and let those who are thirsty come. Whoever will, let him take the water of Life, without payment.

'I solemnly declare to every one who hears the words of the 18 prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book; and that if any one takes away from the words of the book of this 19 prophecy, God will take from him his share in the tree of Life and in the holy city—the things described in this book.

'He who solemnly declares all this says, 20

' "Yes, I am coming quickly." '

Amen. Come, Lord Jesus.

The grace of the Lord Jesus be with the saints. 21